

THE KĀSHMĪRĪ RĀMĀYAṆA

COMPRISING THE

ŚRĪRĀMĀVATĀRACARITA

AND THE

LAVAKUṢAYUDDHACARITA

OF

DIVĀKARA PRAKĀṢA BHATṬA.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM
IN ENGLISH BY

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..	26
..	27
..	28
..	29
rden in	
..	32
..	33

CONTENTS.

Page

Errata	ix
Introduction	xi
Summary of the poem	xxiii

I. ŚRĪRĀMĀVATĀRACARITAM.

BĀLA KĀṆḌA.

1. Introduction	1
2. Pārvatī asks Śiva to tell the story of Rāma's incarnation	5
3. Śiva complies. The birth of Rāma and his brothers	6
4. Viśvāmitra takes Rāma and Lakṣmana to destroy the Rākṣasas. Defeat of Mārīca	8
5. Viśvāmitra takes the boys to Janakapūra. The breaking of the bow	9
6. Rāma's marriage	10
7. The return to Ayōdhyā The meeting with Paraśu-rāma	11

AYŌDHYĀ KĀṆḌA.

8. In Ayōdhyā. Kaikēyī's treachery	12
9. Rāma's submission	13
10. Sītā determines to accompany Rāma	14
11. The departure to the forest	16
12. Kauśalyā's lament	16
13. Vasistha consoles Daśaratha	17
14. The story of Śrāvāṇa	18
15. Daśaratha's lament	19
16. The return of Bharata	21
17. Bharata follows Rāma. The interview	21
18. Rāma consoles Kaikēyī and Bharata, and makes over his sandals to the latter. Rāma performs Daśaratha's funeral rites	24

ARANYA KĀṆḌA.

19. The meetings with Ahalyā, Agastya, and Jātāyu. The episode of the crow	26
20. The repulse of Śūrpanakhā	26
21. Śūrpanakhā complains to Rāvana	27
22. Rāvana and Mārīca	28
23. The golden deer. The rape of Sītā	29
24. The battle with Jātāyu. Rāvana brings Sītā to the garden in Lañkā	32
The search for Sītā and the meeting with Jātāyu	33

KIṢKINDHYA KĀṆḌA.

	<i>Page</i>
26. The meeting with Hanumat and Sugrīva. The death of Vāli ..	35

SUNDARA KĀṆḌA.

27. The dispatch of the spies. Hanumat's leap. He reaches Laṅkā ..	40
28. Hanumat reaches Laṅkā	43
29. The building of Laṅkā	45
30. The story of Pulastya. The birth of Rāvaṇa and his brothers and sister	47
31. Hanumat finds Sītā in the garden	48
32. Rāvaṇa woos Sītā in the garden	49
33. Hanumat addresses Sītā. Her song of joy	51
34. Conversation between Sītā and Hanumat. Hanumat destroys the garden, and is captured by Indrajit	52
35. Hanumat brought before Rāvaṇa. They set fire to his tail, and bring him before Sītā	53
36. The blazing Hanumat brought before Sītā. She appeals to the god of fire	55
37. The burning of Laṅkā. Departure of Hanumat	56
38. Hanumat's report to Rāma	56

YUDDHA KĀṆḌA.

39. The assembling of the army. The building of the causeway ..	59
40. Aṅgada's embassy	60
41. Vibhīṣaṇa remonstrates with Rāvaṇa. He joins Rāma and is made king of Laṅkā	62
42. Rāvaṇa's letter to Sugrīva	62
43. Sugrīva's reply	63
44. The armies join battle. Indrajit wounds Lakṣmaṇa	64
45. Rāma laments. Vibhīṣaṇa tells of the Samjīvana plant. Hanumat's journey in search of it. He returns with the mountain on which it grows. On the way back he is brought down by Bharata's arrow. Interview with Bharata and safe arrival in Laṅkā ..	65
46. Revival of Lakṣmaṇa. Death of Indrajit. Awakening and death of Kumbhakarna	67
47. Rāvaṇa appeals to Śiva for help. Śiva gives him the Makēśvara Liṅga, which Rāvaṇa loses	70
48. Rāvaṇa's incantation. It is disturbed by Hanumat afflicting Mandôdarī	71
49. Rāvaṇa himself sallies forth. His death	72
50. Vibhīṣaṇa installed as King of Laṅkā	74
51. Rāma determines to search for Sītā	75
52. Mandôdarī and Sītā	75
53. Mandôdarī's lament. She intercedes with Rāma for Sītā ..	76

	Page
54. Mandōdarī brings Sītā to Rāma. Rāma's doubts about Sītā. The gods and Daśaratha bear witness to her purity. The ordeal by fire	79
55. The coming of spring Rāma's return to Ayōdhyā	82

UTTARA; KĀṇḌA.

56. Rāma's return to Ayōdhyā	83
57. Sumitrā's song	83
58. Kauśalyā's joy	85
59. Sumitrā's song of welcome	86
60. Rāma's happy rule	87

II. LAVAKUŚAYUDDHACARITAM.

61. Sītā's conception	88
62. Sītā's song to Rāma	88
63. The treachery of Sītā's sister-in-law	90
64. Rāma instructs Lakṣmaṇa to abandon Sītā in the forest ..	91
65. Lakṣmaṇa abandons Sītā in the forest	91
66. Sītā forlorn	93
67. Sītā takes refuge with Vālmīki	97
68. The birth of Lava	98
69. The creation of Kuśa. The childhood of the boys. The magic arrows	99
70. Rāma's regret. Vasiṣṭha advises him to carry out an <i>aśramēdha</i> sacrifice	101
71. The release of the horse guarded by Bharata and Śatrughna. The battle with Lava and Kuśa, who kill them	102
72. Rāma hears the news and sends Lakṣmaṇa to enquire. Lakṣmaṇa's army is defeated and Lakṣmaṇa is killed	106
73. Rāma sets out with an army. It is defeated by Lava and Kuśa, and its champions killed. Rāma finds himself filled with affection for the boys and attempts to reason with them, but they refuse to hear, resume the contest, and slay him	107
74. The boys bring the crowns of the eight slain heroes to Sītā. She recognizes the crowns, is horrified, and tells them the secret of their parentage	111
75. The boys lead Sītā to Rāma's corpse. Her lament	113
76. Sītā's woe. Horror of Lava and Kuśa at having slain their father. Remarks on filial duty	115
77. Vālmīki restores all the slain to life. Sītā in a revulsion of feeling refuses to see Rāma	118
78. Rāma returns home taking Lava and Kuśa. He then goes back to the hermitage and implores Sītā to accompany him, but she refuses	118
79. Rāma's supplication	120

	<i>Page</i>
80. Sītā's response	122
81. Rāma's entreaties and Sītā's refusals. At dawn Vālmīki inter- venes	126
82. Vālmīki remonstrates with Sītā. She still refuses. Vālmīki directs Rāma to return to Ayōdhyā and there prepare a sacrifice, to which he promises to bring Sītā	128
83. Rāma prepares the <i>āsvamēdha</i> sacrifice. He sends Śatrughna to seek Sītā	131
84. Vālmīki induces Sītā to attend the sacrifice. She calls upon the Earth to bear witness to her chastity. The Earth opens and swallows her up. The site of this was unknown to the gods, but it is located at Shēnkarpōr	132
85. Rāma's distress at Sītā's disappearance. The Ṛṣis console him. He completes the sacrifice, and makes Kuśa, king of Kuśāvati, and Lava, king of Lavapura (Lahore)	134
86. Rāma reigns for 11,000 years. Yama warns him that it is time for him to leave the earth. Death of Lakṣmaṇa. Rāma ascends to heaven with Bharata and Śatrughna	135
87. The Epilogue.	137

ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for *CARITAM*, read *CARITA*.

Page 2, Verse 14, read *sōtān*¹.

„ 5, In footnote, read *pōl*¹.

„ 6, Verse 69, read *wuchān*.

„ 6, Verse 72, read *Ojudyā*.

„ 6, Verse 74, read *kōpān*.

„ 8, In title to Chapter 4, read *MĀRĪṢA*.

„ 20, Verse 259, read *sirī khot*^a *lob*^a.

„ 24, Verse 294, read *‘mē*.

„ 26, In Heading, read *KĀṆḌA*.

„ 29, Verse 369, read *warn*.

„ 35, In Heading, read *KĀṆḌA*.

„ 35, In the title to Chapter 26, read *VĪLI*.

„ 40, In Heading, read *KĀṆḌA*.

„ 42, Verse 545, read *shurāh shēth*.

„ 44, Verse 573, read *Wasanth*.

„ 45, Verse 585, read *kāṇḍ*¹.

„ 66, Verse 883, read *āsan*.

„ 71, In the title to Chapter 48, read *HANUMAT*.

„ 97, Verse 1255, read *Wōlmīki*.

„ 99, Verse 1277, read *shēnashcar*.

„ 111, Verse 1461, read *vūṭh*⁰*kh ākāshē-wōnī*.

„ 129, Verse 1646, read *Waikunṭh*.

INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyana in the Kāshmirī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhaṣivana Simha, who, according to Hariścandra's *Kāsmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōṣawār (Skt. *Gulikāvālikā*) Quarter of the City of Śrīnagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahôpâdhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmirī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmirī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrīnagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

¹ A concordance of the two texts is given in the second Part of the Kāshmirī Dictionary, published by the Asiatic Society of Bengal in 1924.

Rājānaka's poem entitled the *Śiva-Parinaya*.¹ In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmirī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmirī as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmirī described in the usual grammars. There is only one important divergence. In Kāshmirī, as now written, the present participle of every verb ends in ān, as in karān, doing. In this poem, it ends either in an or in ān as required by the metre. Thus, karan or karān. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, gōbarō, is for gōbar, O son; karayō is for karay, I shall make for thee; kotū is for kot^u, where?; kasū is for kas, to whom?; and so on through the rest of the song.

Forms such as lasiyēy (verse 425) and gatshiyēy (496) may perplex a beginner in the study of the language. They should be analysed as lasi-y-ēy and gatshi-y-ēy, in which the y is the suffix of the dative singular of the second personal pronoun, and ēy is for ay the suffix with the meaning 'if,' in which the a has become ē under the influence of the preceding y. Lasiyēy therefore means "if she survive for thee (a dativus commodi)", and gatshiyēy means "if (thine own life) is desirable for thee". In verse 531, kor^u is a village form for koḍ^u, and has no connexion with karun, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmirī verse, stress accent has usually superseded quantity², so that,

¹ Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

² This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition of *Lallā Vākyaṇi*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, ... ∪ - - -, ∪ - - -, ∪ - -. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metro, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmi's *Yūsuf Zulaikḥā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following:—

1. *a.* Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd*ⁱ (19), scanned as - - ∪ (cf. No. 6), *lācār* - - (29, cf. No. 8c), *sampanan* - ∪ - (12), *gardūn*^a - - (16, cf. No. 6) and *rost*^u (161, 1239), scanned - or - ∪ (cf. No. 8).

b. As a rule, conjuncts of a consonant plus *y* do not lengthen a preceding vowel by position. Thus *satakyau* ∪ ∪ - (11), and *patyum*^u ∪ - (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ∪ ∪ ∪ (190, so 184); *chambas* and *phambas*, both ∪ - (1014); *kambar* ∪ - (882); *sambōj*^u*n* ∪ - - (977, so 574, 1289); *yēmb*^a*rzal* ∪ - - (184); but *pampōsh* - - ∪ (648, cf. No. 8a); *sōmbōruk*^h - - - (777);

languk^u ∪ - (607, cf. No. 6); *mangyūm* ∪ - (612); *prangas* ∪ - (1147); *tēngal* ∪ - (1082); but *sankat*^h - - (419); *nēngalān* - ∪ - (415);

gaṇḍith ∪ - (86, 852), but - - (882); *kandyan* ∪ - (1210);

andar ∪ - (53, 609, *cf. passim*); mandachana ∪ ∪ ∪ ∪ (1241); sōndarāh ∪ ∪ - (351); tasandis ∪ ∪ - (961); tsandan ∪ - (692, 1080); wanday ∪ - (1079); yindarzīth ∪ - - (872); zinda ∪ ∪ (1260, *so* 849);

kahanza ∪ ∪ - (766, *cf. No. 5a*); tasanzan ∪ ∪ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3*b*). Thus, achiv wuch ∪ - - and namith bēh wuch wanan ∪ - - - ∪ - (11), and so elsewhere. In bēh the syllable is closed, as the h is part of the word; but a syllable ending in *hā-ě-mukhtaḥī* is not treated as if closed. This is most common in parts of the verb substantive, such as chuh, chēh, both of which scan as ∪, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5*a*.

3. *a.* An open syllable with a short vowel usually scans as short, as in na ∪ (74); tsē ∪ (21); āsi - ∪ (18); ka-ras ∪ - (170); pātāla ta-la - - ∪ ∪ ∪ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in gam-ē-shōdī ∪ - - - (24); gatshan ālam-i - ∪ - ∪ ∪ (722, *cf. No. 5a*). But usually the syllable even in such circumstances scans as long, according to No. 2, as in gatshun āsiy ∪ - - - (21); bāgas andar - - ∪ - (22, *cf. No. 1c*).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, dēshēn na zāth - ∪ - - (258, *cf. No. 5a*); nidarshēn hōwun - - ∪ - - (260, *cf. id.*); timan nish - ∪ - (1753, *cf. id.*). On the other hand, we have cases like kārīn pāray, scanned ∪ ∪ ∪ - -, for which see No. 9*b*.

4. *a.* A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus sūtin is ∪ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have bāhan ∪ - (742); khōwor^u ∪ - (552); yūtuy ∪ - (633); būtarāth ∪ ∪ - (504), but - ∪ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have butarāth ∪ ∪ - in 585. Similarly, in the reverse way, mangani - ∪ ∪ becomes manganē - ∪ - in 1393, and trāhi - ∪ becomes trāhē - - in 1403.

5. *a.* Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus akis ∪ - may, if

the metre require it, be read as if it were akkis ~ -. This is very common, occurring in line after line. Typical examples are:— *atha* ~ ∪ (724), but *athawās* ∪ ~ - (737); *biyē*, twice in 671, once ∪ ∪, and once (written *bīyē*) ~ ∪; *dasta*, and *basta* both ~ - in 573, cf. *dudasta* and *sēdasta*, both ∪ ~ - in 1351; *gayē* ~ ∪ (607); *gathān ālam-i* ~ ∪ ~ ∪ ∪ (722, cf. No. 3b); *gathiyēy* ~ ~ - (496, 840); *kahanza* ∪ ∪ ~ (766, cf. No. 1c); *kām*¹ ~ ∪ (184); *kruh* ~ ∪ (885, cf. No. 8d); *mārān* ~ ~ ∪ (424, 546); *mušārīn* ∪ ~ - (141); *nīdarshēn hōwun* ~ ~ ∪ ~ - (260, cf. No. 3c); *samāph* ~ ~ ∪ (1730, cf. No. 8a); *sulanōvin* ~ ∪ ~ - (1129); *ta dān* ~ - (1281); *tlman-nish* ~ ∪ ~ (1753, cf. No. 3c); *yitha* ∪ ~ (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in *rāma rāma* ~ ∪ ~ - (182, etc.); *sūta sūta* ~ ∪ ~ - (1365); *wāra wāra* ~ ∪ ~ - (1731). In *trāhi trāhē* ~ ∪ ~ - (1403), the scansion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in *mahū* (735), scanned ~ ∪; but *mahūryosh*^u ∪ ∪ ~ (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in *bīth*^a ~ ∪ (982); *kām*¹ ~ ∪ (see No. 5a) (184); *ōs*¹ *yūts*^a ~ ∪ ∪ ∪ (1332); *rūd*^u ~ ∪ (901). Often it is impossible to say whether they are counted or not. Thus *yūts*^a quoted above may be counted either as ∪ ∪ or as ~. So *lāg*¹ *thāh* ∪ ∪ ~ or ~ - (546); *push*¹ *rīn* ∪ ∪ ~ or ~ - (141); *rēsh*¹ *āk*¹ ∪ ∪ ~ ∪ or ~ ~ ∪ (551); *sond*^u (56, cf. 1c) and other similar words ∪ ∪ or ~.

Sometimes a *mātrā*-vowel is certainly not counted, as in *būz*^u ~ (592). This is frequent at the end of a line, as in *ānd*¹ *hīr*^a ∪ ∪ ~ or ~ - (982); *bīth*^a (rhyming with *Yindarzīth*) ~ (872); *dīth*^a (id.) ~ (699); *sānd*¹ *pōth*¹ ∪ ∪ ~ or ~ - (1332); *thōth*¹ ~ 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, *biyē* ∪ ∪ for ~ (671); *mandachana* ∪ ∪ ∪ ∪ for ~ - (1241); *satakyau* ∪ ∪ ~ for ~ - (11); *tsandrama* ~ ∪ ∪ for ~ - (1188); *yēll* ∪ ∪ for ~ (144), but ~ ∪ (see No. 5a) in 147.

8. α. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as ~ ∪, provided the next word begins with a consonant. Thus, *āv lagi* ~ ∪ ∪ ∪ (607); *ganj push*¹ *rīn* ~ ∪ ∪ ∪ ~ (141); *gūs kindras* ~ ∪ ~ - (144); *lūkh kahanza* ~ ∪ ∪ ∪ ~ (cf. No. 5a) (766); *manz tim* ~ ∪ ~ (603);

nāv Lankā - ∪ - - (607); nēr kar - ∪ - (481); sakth tyuth^u ās - ∪ - - (417); samāph kar - - ∪ - (cf. No. 5a) (1730); sawār pyāda ∪ - ∪ ∪ - ∪ (cf. No. 9a) (1323); zanm prōwuth - ∪ - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār ās^l - ∪ ∪ ∪ (460); khūn az - ∪ - (814); kōpyōv ākāsh - - ∪ - - (170); lōl akh - ∪ - (751); nast almā-sūc^u - ∪ - - - (1268); nāv ôsus - ∪ - - (317); pampōsh āsam - - ∪ - - (648); yād ôsiy - ∪ - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have butarāth kând^l ∪ ∪ - ∪ - (585), but būtarāth sōr^uy - ∪ - - - (595); gōs dikh - ∪ - (235), gōs tsandrama - ∪ - ∪ ∪ (1188), but gōs dubāray - ∪ - - (800), and gōs mōl^u - - (815); kān wuch - - (552); mangyūm kyāh ∪ - - (cf. No. 1c) (612); sūty pānas - ∪ - - (943), but sūty rūd^u - - ∪ (904); zamīn Sugrīv az ∪ - - - ∪ - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - ∪ - - (350); kruh tot^u - ∪ - (885); z^uy mōsum - ∪ - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchan gatsh ∪ - - (10); wuchān āsam ∪ - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svarabhakti*). Examples are āphtāban - ∪ - - (1273); āsmānas - ∪ - - (878); hukmrōnī - ∪ - - (1133, 1137); shēstras - ∪ - (1113); pyāda ∪ - ∪ (1323); yistāday - ∪ - - (950). Occasionally this is indicated by the spelling, as in ar^ath ∪ - (for arth) (1187); hukum ∪ - (for hukm) (1186), while we have hukm - ∪, without anaptyxis, in 1185; jal^ad ∪ - (770); kar^am ∪ - (581); wast^ar - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, ditin dānas ∪ ∪ ∪ - - (1734); dyutun Lōhūr ∪ ∪ ∪ - - (1738); kāḍin kāh sās ∪ ∪ ∪ - - (1740); kārin pāray ∪ ∪ ∪ - - (221, 253); lodun Sugrīwas ∪ ∪ ∪ - - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, *khōṭ^unam yuth^u bōh dēshēn*, which should scan $\cup \cup - \cup \cup \cup - -$, must be read as if it were $\cup - \cup \cup \cup - - \cup$; and in 425 *lasiyēy* occurs twice, and the first time must be read $\cup \cup - \cup$, and the second time $\cup - - \cup$.

Occasionally a line begins with a trochee instead of an iambus. Examples are *sarv-i-kad* (353), where we have $- \cup -$ instead of $\cup - -$, and *hēr-sōṭhkūc^u* (571) $- \cup - -$ instead of $\cup - - -$ (cf. No. 8a) *sōrga-manza* (1567) $- \cup \cup \cup$ (cf. No. 1c) instead of $\cup - \cup \cup$.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have *jīgaras dādi sastis*, which scans, $\cup \cup - - \cup - -$, but must be read as $\cup - - - \cup -$. The word *jīgaras* being read as if it were scanned $\cup -$ and *dādi sastis* as $- - \cup -$.

Similarly, two contiguous vowels are occasionally telescoped into one as in *dashā āyēs* (420), which must be scanned $\cup - -$.

Now and then we come across rhymes that would not be allowed in India Proper. Such are *tim* rhyming with *kām¹* (795), *kāḍ* rhyming with *tār* (632), and *Yindarzīth* rhyming with *ḍīṭh^a* and *bīṭh^o* (699, 872). The last two (*kāḍ* and *Yindarzīth*) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accent employed in recitation have been kindly marked for me by Paṇḍit Nityānanda Śāstri, the Head of the S.P. College in Śrinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ' :—

Kusalyāyē-ḥandī gōbarō

karayō gūra-gūra

210.

kotū gōhām ṭ^{ah} mē trōvith

kasū ḥēka ḥāl bōvith

ās¹ kasū māṭi-thōvith

karayō gūra-gūra

211.

lagayō pót^u-tshāyē
 hīy kūr^uthas bōh zāyē
 nāras wōth bōh lāyē
 karayō gūra-gūra 212.

mē dāpyōv Rāma rāja
 khōsh gōy na ōra-māji
 ādanāki sīra-bāji
 karayō gūra-gūra 213.

tsē pūr^ltham būrza-jāma
 bōh tshāḍath gāma-gāma
 parayō Rāma Rāma
 karayō gūra-gūra 214.

In the following, there are four accents to a line:—

hāryēy bōz pōshēnūlūñ^u bōla-bāshē
 āshē-rastēn gāsh haiy āv 1102.

dām chuh duniyāh tsatith wālawāshē
 zāla lāg^l rāzahams kathi kán thāv
 Rāma-júv^l shēch^l haiy lüz^u ánda-gāshē
 āshē-rastēn gāsh haiy āv 1103.

brūthim^u āsh chēy nēnd^arí nāshē
 sēnd^arí-tham sōn^u āgán tsāv
 hada-róst^u dila tās kar tálāshē
 āshē-rastēn gāsh haiy āv 1104.

lalawún lāla-phól^u ma kar shūr^l-bāshē
 sulawún sulavíth hāl tas bāv
 mōlawáni gatshi nyún^u phōlawáni gāshē
 āshē-rastēn gāsh haiy āv 1105.

pātāla khot^u kína woth^u ákāshē
 prakāshē tasandi-sūty dāg haiy drāv
 nāv chus azaláyē abadāki gāshē
 āshē-rastēn gāsh haiy āv. 1106.

Although the whole Kāshmīrī poem roughly corresponds with Vālmiki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmiki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandôdari was originally a fairy (parī, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandôdari, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandôdari never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmiki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,¹ although said to be the daughter of Mandôdari, Rāvaṇa had nothing to do with her begetting. Mandôdari became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,² Rāvaṇa had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandôdari's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandôdari, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.³ In the

¹ See *Bulletin S.O.S.*, IV, 13ff.

² Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

³ See A. Zieseniss. *Die Rāma Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandôdari was Daśaratha's wife, and was mother of Rāma and Lakṣmana. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandôdari in fulfilment of it. Unknown to Daśaratha, Mandôdari, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandōdarī. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeīs". In the Kāshmīrī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaṇeīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaṇeīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmīrī account of the miraculous birth of Kuśa.

¹ See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

² See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p.198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divākara's poem as given in the text here printed.

SUMMARY OF THE POEM.

I. THE RAMĀYAṆA.

BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhya. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.¹ Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagīratha.²

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140-143). On the way back to Ayōdhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

¹ The Kāshmīrī form of the name is "Mōrinj," which it is interesting to compare with the Malay "Martanja" (Zieseniss, 29, 85).

² The fact of the telling is stated, but the story is not given.

AYŌDHYĀ KĀṆḌA.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.¹ Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

¹ Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.¹

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,² but on one particular day he does not

¹ Apparently a reference to V. Rām. II, xevi, xevii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

² This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀṆDA.

19 (312-320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastya.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of darbha-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmicide owing to the death of Śrāvana, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām.

² V. Rām. III, xiff.

³ V. Rām. II, xcv.

insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.¹ Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandôdarī.

Sītā is really the daughter of Mandôdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandôdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

¹ All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her¹].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.² As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [*i.e.*, they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIṢKINDHYA KĀṆḌA.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

¹ This part of the story is continued in § 32.

² Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Rṣi Matāṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀṆDA.

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other¹ they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

¹ In the Tibetan Rāmāyaṇa, each holds the other's tail (Thomas, op. cit., p. 202).

is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python¹ is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself²). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanēśa³-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāṣir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Laṅkā.⁴ Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story⁵ :—

¹ Sunhikā, V. Rām. V, 1.

² In the V. Rām. this occurred during the leap Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

³ Dhanēśaḥ of the poet.

⁴ Not in V. Rām.

⁵ The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritsāgara*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmir work.

Once Garuḍa washungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues :—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619-638). The history of Pulastya and his descendants. Nārada continues :—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.¹ As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhīṣaṇa, and last of all, Vaiśravaṇa.² These two were virtuous.

31 (639-653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

¹ According to V. Rām. VII, ix, she was Kaikasī, daughter of Sumālī, but was simply sent by Sumālī, and was not taken out of the water as above described. The son, not named above, was Viśravas.

² According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandôdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugrīva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

YUDDHA KĀṆḌA.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story² :—

There was a certain Dhōbī who used to wash the garments of Rṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

¹ North of Kashmīr is the 'Sand Ocean' of the *Nīlamata*.

² Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhīṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhīṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.¹

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sitā.

¹ In the V. Rām. Vibhīṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,¹ picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśōka-wood.

46 (901-933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.² Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.³

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.⁴ Śiva gives him the Makêśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

¹ The episode of Kālānēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suṣēṇa, who tells of the herb.

² According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

³ According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his guru Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandôdarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandôdarī as to what is to become of her. Mandôdarī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarī addresses Rāma, and intercedes for Sītā. She explains how she (Mandôdarī) was a heavenly damsel, and was married to Rāvaṇa merely as a pretext (for his destruction). "Sītā was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarī brings Sītā to Rāma. He addresses Mandôdarī kindly and bids her return to Laṅkā. As he walks away, Sītā joins him. Rāma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Rāma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Rāma) no longer cares for her.

Sītā calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Rāma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōha-māyā¹ approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sītā emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

¹ I.e. the Sītā, who had been carried off by Rāvaṇa. The poem follows the *Adhyātmā Rāmāyaṇa* in maintaining that Rāvaṇa never carried off Sītā at all, but only an illusive form (*Mōha-māyā*) who resembled Sītā, and was miraculously created, in order to save the real Sītā from defilement. It was this illusive Sītā who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sītā came out from it.

UTTARA KĀṆḌA

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (i.e. a son) comes to take its place in the oyster-shell (i.e. the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmāyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikeyī, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwī, i.e. Kaikeyī (Ziesenis, op. cit., pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Goṭakju (i.e. Kaikeyī) draws a picture of Rāvana on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yaksini, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvana on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz: (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīka's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Lankā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandôdari's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmiki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmīki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmīki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmīki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ Vālmīki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmīki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmīki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.² The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Zieseniss, op. cit., pp. 61, 105. The same story is found in the *Kathāsaritsāgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 208).

² We have already had one Aśvamēdha in chapter 61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401-1460). Rāma, accompanied by Aṅgada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying “Nārāyaṇa! Nārāyaṇa!” The boys, laughing, carry off his crown, and go home wearing it awry.¹

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498-1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmiki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmiki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmīki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmīki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandôdari) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmīki comes to Rāma and offers to remonstrate with Sita.

82 (1637-1677). Vālmīki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmīki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmīki, and asks him to persuade Sītā, and to bring her to the sacrifice.¹

84 (1692-1723). Vālmīki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmīki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmīki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

¹ According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *sati* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, *op. cit.*, pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.¹ "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvati, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstrī informs me that Kurīgām is in the Kulgām Tahsil of Kashmīr and is about forty miles from Śrinagar. Shēnkarpōr (i.e., Śaṅkarapura) is about four miles distant from Kurīgām and is in the Anatnāg Tahsil. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anatnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vīmāna* to heaven. General lamentation.

87 (1762–1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.¹

¹ Verses 1765–1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

I.

ATHA SRĪRĀMĀVATĀRACARITAM.

BĀLA KĀṆḌA.

I. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāī*, (6+4+4+2)×4.]

- kūr⁰kh zagi-hūnz⁰ rachākōrī
Rāma-Lākh¹mana autōrī āy 1.
- lāg¹ vēṣāras zagi-hānd¹ sōriy
zagi-handi-putshy tīm zanmas āy
zagi-nishē gāl¹ rākhēs sōriy
Rāma-Lākh¹mana autōrī āy 2.
- sōrukḥ Gōvinda Gōwardhana-dōrī
prāna-rūpa-dwāran bar dina ākh
tāth¹-manz wuchukḥ Mādhawa-Murōrī
Rāma-Lākh¹mana autōrī āy 3.
- Zanakh-rāzūn⁰ hāy wana-hōrī
Dashērath-rāzas gāsh kyāh āv
yishṭa-dina pūrin brōhman sōriy
Rāma-Lākh¹mana autōrī āy 4.
- karith rāzas Kīkī rōzī
won⁰nas rāj Baratas thav
būrza-jāma walith kūr⁰th tayōrī
Rāma-Lākh¹mana autōrī āy 5.
- rūpa-sūty chēkh rūpa-kōmōrī
shēk⁰-sūty mōkti-rūph baktēn hāv
manas-kun kan yēmau dōriy
Rāma-Lākh¹mana autōrī āy 6.

wōpawās kār¹ bōv¹
 sāri wōpad¹
 tsōdāhan wār^h vrath timau
 Rāma-Lākh¹ mana autōri āy
 trāwū pānō nēth ahankōri
 ahankāras nāsh pēv nāv
 nēsh¹phāl¹ kār¹ sōr¹ tām¹ ahankōriy
 Rāma-Lākh¹ mana autōri āy
 tsēth-pawanūc^ū rēh kamāyidōri
 mag^an may gath ogun sandarāv
 gōra-rastēn pad kamav dōriy
 Rāma-Lākh¹ mana autōri āy

(Metre, *Hazaj*, √ - - -, √ - - -, √ - - -)

wuchan gath kyāh yih wūsh^a
 duyī tsūj^ū lūj^ū yinē nūv^a pōr¹zōnī
 achiv wuch lōlacyau satakau kanau bōz
 namith bēh wuch wanan kyāh Shīv shēmāth
 hēchith būzith wuchith lāgun^a pazyā on^a
 phalis chuy hyol^u hēllis chuy sampanan
 panun^u dam chuy ganimath bōz yih r^an^a kath
 chuh brūthyum^u brōth rōzan chuy patyuna^a
 z^ah dōh sōntān¹ ganimath chēy jawōnī
 wawakh yiy tiy s^ah lōnakh yār-ī-jōnī
 rath^an chuy dam panun^a suy rathi khārun
 rath^an yēli rāvi bē-hōsil chūh thārun^a
 rath^an rath^arun sō-bōz^a-sūty s^ah
 thawus bar-dārē dith gardūā^a thunūy
 rath^an chuy dam panun^a khārun^a
 tamyuk^u kaimath manuk^a malatōr
 kadūr^ū yēm¹ zōn^a pānas-nishā
 suh yōdwai ā. shēt^ar sampanā
 panjar pōlōd¹
 khatun gathi

- gathiy hōsil yih kēṭhāh yēṭh ṭē āsiy
diyy darshun dila-nishē vyād kāsiy 20.
- gathun āsiy ṭē yot^u tot^u wātanāviy
gupith pātāla-tala ākāsh hāviy 21.
- thavus bar-dārē dith chukh pāna dēwār
wuchakh bāgas-andar kyāh gul ta gulzār 22.
- trapith nav dār thav prazalun^u hēyiy dīph
ṭaliy malatār ḍēshēkh Vishṇu-sond^u rūph 23.
- samay ḍīshith ma sampan shād-u-gamgīn
gam-ō-shōdī wuchakh ōyīn-ba-ōyīn 24.
- wuchun samsār kyāh bram bōz¹ hāwān
asōra-varna manōshēn khōṭsanāwān 25.
- asath wān¹ wān¹ suh yot^u-tāmāth niwan dil
patav-lākan wuchan tath kēh na hōsil 26.
- ma kar aparād yād kath thav ṭ^h sath zān
asata-nishē ṭal manōshē-sond^u phal chuh santān 27.
- achiv wuch bōz kanau tas rāza-sānd¹ kār
yēmis rāzas gōbur zāmōt^u chuh autār 28.
- sapon^u lācār sub shāpas-nishē ṭ^h thav kan
ma gath yūt^u tēz ṭ^h kar parhēz pāpan 29.
- dagābōziyē ṭ^h yot^u tot^u khōṭh zi path rōz
dayē-gath sath-sarūc^u wath sāra-kath bōz 30.
- halab-shīshēs ṭaliy bōzana-sūtin khay
asath trōvith satas-sūtin karun lay 31.
- karun yēkrāj rākhēsa-bōz^u nishin man
shēran gath Yishōras yitha gav Vibhīshēṇ 32.
- ma tas khōṭus satas-sūtin sapan pūr^u
asath yod^u bōz^u ṭē āsiy dūri ṭal dūr 33.
- poz^u-ay bēgāna āsiy rath wandus rath
kariy prath-jāyi poz^u pānay raphākath 34.

- satüç^u yēṭṣh bar Sadāshiv chuy satas-sūty
ṭ^h sath sōpan wuchan gāṭṣh yin gāṭshan kūtⁱ 35.
- sōyēṭṣh Sītā satuk^u sōṭh^u Rāma-Lākhⁱman
hēmāth Halmoth^u asōr Rāwun chuh dōrzun 36.
- shēmīth shēmshēr ṭ^h wōrāgüc^u karun tēz
ṭaṭus gārdan chuh dushman kar ṭ^h parhēz 37.
- khēmā khanjar gāṇḍīth Lankāyē ṭhārun
sipar shōba-wāsanā hēth daity mārūn 38.
- giyānuk^u jāma chuy sāmāna r^ātⁱ gōn
Angud Sugrīv Zāmōwan Vibhīshēṇ 39.
- prakrēth Kīkī sōyēṭṣh zānun Sumitrā
dar^am Dashērath Kusalyā karma-līkhā 40.
- zarā santōsh dil-wōpadīsh wan-wās
gāṭhīth ada Rāma lūbacē Lōki kari ḍās 41.
- chēh kāmüc^u kōl tar^uñ^u ṭakh dīth karun band
vēṭsārācē wati pakḥ zahras gāṭhiy kand 42.
- wanun kath bōz Day zānun panun^u vīr
asōr malatsār gālun¹ gōra-shēbd dis tīr 43.
- anun bal gōr panun^u ṭshal hāvi say hēr
khasakh ākōshⁱ hrēdayēki kōcē-kinⁱ phēr 44.
- yih kēh rāviy tih chuy pānas nishē ṭhār
labakh tēli yēli ṭaṭīth trāwakh ahankār 45.
- manath Mandōdarī chēy yintizāras
ma kar mash^ērab wuchun satakiś shēhāras 46.
- surawun sūra-sūty öyīna hyuh^u man
Ṭaturbhuz Viśṇu ḍēshēkh mōkṭh ṭ^h sōpan 47.
- gōrav gūṇḍ^umüṭ^u chēh wath kath bōz ṭ^h kan dār
chuh kyāh rōzun chuh bōzun^u Rāma-autār 48.

¹ V. I. *manuk*“, but both break the metre. The whole verse is corrupt in all copies.

2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

- dapan, Nārad rēshiy būzun zē Brahmāh
Sadāshiv dēwatā hēth ōs^u yēkh-jāh 49.
- dopus Dēviyē, 'hē Shiwa-jī dayā kar
'wanum autār dēwa nērēm manuk^u shēr' 50.
- dopus Dēviyē, 'hē Shiwa-jī, mē poz^u wan
'sapani kyāh hāl kalī-yōgākēn manōshēn 51.
- 'timay āsan sēthāh gōmāt¹ adarmī
'dar^am trāwan sēthāh lāgan kōkarmī 52
- 'gāthhan shūpan-andar sōriy giriphtār
'bōḍan pāpan-andar kētha-pōth¹ chukh tār 53.
- 'mē chum talwās tim kētha-pōth¹ mōkalan
'timan āsēkh sēthāh gōmot^u malut^u man' 54.
- dapani Dēviyē-kun log^u yiy Sadāshiv
'mōkalan tim sōkha-sān-pōth¹ t^ah kan thav 55.
- 'agōphil yim manas hēn Rāma-sond^u nāv
'timan sōruy manuk^u malatsār chalana āv 56.
- 'adai kāthāh sōrēs mana-kin¹ h^arēs āy
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.
- 'kanau yus bōzi būzith shrōti tas man
'gāthhēs thēta nār narakuk^u man gāthhēs sōn 58.
- 'achiv yus dēshi tas cashman yiyēs gāsh
'tithay yitha-pōth¹ sūrēs ās¹ prakāsh 59.
- 'thawan kan yim tih būzith man gāthhēkh sāph
'galēkh rākhyos^u manuk^u sōruy talēkh pāph' 60.
- dopus Dēviyē, 'Shiwa-jī bōzanāwum
'tamyuk^u kāran tasond^u prakh^acār hāwum' 61.
- dopus tām¹,—yēli suh rākhyos^u gav namūdār
korun taph Lōkh zīñⁿ yēch korun kār 62.
- mongun mrath sārēniy-handi dasta mūkūph
moṭhus na-ta sahal zōnun manōshē-sond^u rūph 63.

¹ V. l. *khōshī sūtin* for *sōkha-sān-pōth¹*.

kārin yēch kār prēthwī āyē lācār
wadan Vishṇas-nishin gayē yūts^u wānin zār 64.

dopus Vishṇan, ' ts^h gātsh chum zanm dārun^u
' pēyēm Rāwun manōshē-sandi warna mārūn^u 65.

' gātshiy lāgūñ^u tsē pānas Yōga-māyā
' mē Vishṇas Rām lāgun chēy tsē Sītā 66.

' kar^m kari rāza Dashērath chus na santān
' zēmay tas-nish hēmay ada Rāwanas jān 67.

' samith sōriy trikōtī dēwatā yim
' zan^m dāran ta wādar sampanan tim ' 68.

yithay būzith sapūñ^u prēthwī sēṭhāh shād
wuchan ōs^u kar thavēm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log^u,—Rāza Dashērath ōs^u rāzāh
mudā mōlikh malūkuk^u cāra-sāzāh 70.

satū-gōna shēkti boq^u tas ōs^l mānan
sēṭhāh r^atsa kāmē karē tām^l bāgēwānan 71.

tamis ōs^u dar-Ajudyā jāy āsān
garīban ōs^u suh wōndāk^l gōsa kāsān 72.

wōthan suli prath-prabātas nēth karan dān
rachan jōgēn gōsāñēn-sūty thawān zān 73.

gōbur ōsus na tsantsal ōs^u tamis man
tithay yitha sūrē pōñis-manz chuh kpōan 74.

sēṭhāh rātas dōhas līlā karān ōs^u
shēran sampon^u Narāyēn pāna tōṭhyōs 75.

dāpan, sōpnas-andar tas dyutun darshun
dopun tas, ' gātsh mē chum zanmas tsē-nish yun^u 76.

' lagi na bāwun^u sōpan Rāwun bōh gālan
' sōrājuk^u shēnkx wōyith Lōkh zālan ' 77.

- sōpan dīshīth dopun, 'kyāh-sana yutshum kām'¹
onun tāmāth mahā-ryoshuy panun¹ tām¹ 78.
- dopun tas-kun, 'gātshēm āsun^u mē santān'
dopus tām¹, 'kar ts^h jag dēwa bōzi Nārān' 79.
- ānin tān rēsh¹ sēthāh jag karani lōgiy
khātis tati āgna-manza khīras z^h bōgiy 80.
- triyēn-nish pāna ryosh^u sūzun suh khīr hēth
timau khēv pānavūn^h ōsukh mōhōbath 81.
- Kusalāyē akh dyutun Kīkīyē akh nyuv
tīmau dyut^u sōnī nēsph-ā-nēsph būziv 82.
- dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kīkīyī-nishē zāv kan thāv 83.
- trēyim^h ōs^h Sumitrā tas korukh bāv
Shēturgun biyē Lākh¹man-juv tamis zāv 84.
- ānikh brōhman ta pandīth mājē yāñ zāy
karyōhakh nāv byon^u byon^u ōs¹nakh āy 85.
- gōran zātukh gāndīth dop^unakh karan kār
Shēturgun Baruth^u Lākh¹man Rāma-autār 86.
- timan-manuz Rāma-juv zan sūrē nirmal
gātshan rākhēs ta rahazan añēgaṭis-tai 87.
- samīth yēli sūty bāyēn ōs^u suh nērān
trikōṭī dēwatā ōs¹ carka phērān 88.
- timan wuch¹ wuch¹ karani log^u rāza shōdī
ba-shōdī būmī-pēth phirūv^hn munōdī 89.
- dapan, tas sārēv^hy r^hts^h r^hts^h khabar wūn^h
gayēs yiy bōd Dayēs-sūtin gūnd^hn mūn^h 90.
- 'kharca-būpath kuniy kāh āsi mōhtāj
'khabar kār¹zēm dīmas darma panun^u rāj' 91.
- sub^h phōl^u sārēniy tsūj^h añēgaṭa dūr
munōdī drāyē Rāmun^u rāj chuh mashhūr 92.

- dapan, pöz^us-sūtin kōtur sapon^u yār
phōlan pampōsh zan pōñis-andar nār 93.
- gabēn-sūtin kūr^ukh shālav waphöyī
gindan tim pānavūñ^u zan böy^l-böyī 94.
- vētsārūc^u wath wuchith brāryav salāh zōn^u
korukh hārēn-sūtin brāryau vēsapōn^u 95.
- kōhas-pēṭh phēravūñ^u sīmiñ sapūñ^u gāv
dapan, s^hh bīma-sūtin gāsa hēth āv 96.
- kakav-pōtēn sabakh lāg^l yiy wanani nūl
tachiv mav drāyē astas khār mōsūl 97.
- yityādēkh rēsh^l tapīshōr jūg^l sannyās
sapān^l khōsh-dil ṭolukh mushkyul^u ta talwās 98.
- karan kaitsāh chih yot^u tot^u shād-mōnī
marun^u mūkūph sapon^u tēli dar-jawōnī 99.
- samay tyuth^u rāj ḍishith zinda sōpon^u
manōshēn wāsanā sōpūñ^u tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS.
DEFEAT OF MĀRĪCI.

- korun yūts^u taph Vishāmitran porun vīd
dapan, tas rākhēsau dyut^u wārayāh khīd 101.
- dapan, yēli rākhēsau kor^u yūts^u awāray
gātshith tām^l Dashērathas won^u wāra-wāray 102.
- ‘mē-sūty din Rāma-juv diyi rākhēsan mār
‘nā-tay bad wākh karay butarōts^u hēyiy nār’ 103.
- sēṭhāh nākhōsh sapon^u rāzas korun nyāy
Wasishṭhan dop^u, ‘gātshin kēh chus-na parwāy 104.
- ‘yih āmot^u yiy karani autār dōrith
‘gātshun chus rākhēsan prath-jāyi mōrith’ 105.
- mudā tām^l korun Dashērath rāza lācār
rēshis-sūtin dapan gav Rāma autār

panun ^u ôsus garaz sôpon ^u rawānay	
baban won ^u nas wanun ^u ôsus bahānay	107.
onun mrath rākhēsan prath-jāyī tshōrin	
lābin yēth shāyī tim bēwāyē mōrin	108.
dyutun bālaka-warnan tīr-i-hōrinj ^o	
pakan gav rath chēkan tāt ⁱ dēv-i-Mōrinj	109.
Vishāmitras dapan tasūnz ^o y khalish ôs ^o	
dayā kūr ^o nas gathith tām ⁱ tas yēlath kōs ^o	110.
Vishāmitras tithay pryutsh ^u Rāma-tsandran	
Gangā kētha-pōth ⁱ wūtsh ^o ākāshē-nishē bōn	111.
Gangā yāmath wasith ākāshē-nishē āyē	
Mahādēwan jānan-manz tas dīt ^o n jāyē	112
tithay Bhōgīrathūn ^o wōtpath tamis wūn ^o	
Gangā kētha-pōth ⁱ tām ⁱ butarōts ^o -pēth ūn ^o	113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF
THE BOW.

tūj ^o s tēl ⁱ vyād yēli āzād sampon ^u	
wonun tas, 'wōth gathav Waikunṭhasay-kun	114.
'Zanakh-rāzas dapan kōrāh chēh zāmūt ^o	
'sa mā Lākh ⁱ mī chēh tasonduy gara āmūt ^o	115.
'sēṭhāh santāna-putshy lācār bōnā ôs ^u ¹	
'sandūkas-kēth lūb ^o n mētsē-tal sa khōsh gōs	116
'kamān dīt ^o mūt ^o Shiwan tas yiy chuh tadbīr	
'dizēn tas kash kaḍith yus trāvi ath tīr	117.
'lomukh yōdwai balāvīrau sēṭhāh tath	
'chirwālāh gathan kar tath chēh harakath	118.
'yiwan tot ^u vīr chiyy sub ^o han ta shūman	
'riwan nēran diwan chiyy cākh jāman	119.

¹ V. 1. sēṭhāh santāna-putshy yēli vyād tas ôs^u.

‘manas kath thāv tas pēv nāv Sītā
‘bōh chus zānan tsē-sūty chēs karma-likhā’ 120.

pakan gāy wōt^l tath shēhras-andar tsāy
khabar rāzas kūr^{kh} tim hēth kamān drāy 121.

laman kam ōs^l tath vīras shurāh sās
Dayē-gath wuch rēshis bōzana kyāh ās 122.

tuj^ūn thod^u kash kaḍith tath tīr trōwun
sadā kor^unas ta samayāh shōranōwun 123.

6. RĀMA'S MARRIAGE.

Vishāmitran Zanakh-rāzas dopun, ‘dēsh
‘chuh nēsh^tur jān Rūhin r^ot^u ta biyē Tēsh 124.

‘tsaliy shēr āch^l mutsarith kar namaskār
‘lakhēn wuch r^ot^u tsē tōṭhyōy Rāma autār 125.

‘anun Dashērath kariv tōhē ōsh^lnōyī
‘phikir tsūj^ū sārīc^ūy gāyē wōñ ba-jōyī 126.

‘kamar ganḍ tēz Dashērath rāza tshārun
‘anukh sōriy kōmōrī tāra tārun 127.

‘nēcuyw^u chuy khōsh-yiwun^u gāṭul^u hōnarmand
‘hōnar mūzūd Lākh^lmī wāti kas and 128.

‘agōphil nishē pānas wātanāwun
‘wuchun gāṭul^u chuh kyāh-tāñ āz^amāwun 129.

‘hakīmāh bē-dawāh kari zinda mōrdan
‘kalam-zan bar-hawāh tasvīr lēkhan 130.

‘amārath-gar chuh bar-āb-i-rawāna
‘karan sangīn bunā tōmīr khāna 131.

‘munahjim tyuth^u khabar āgāz-u-anjām
‘dilas līkhith zi gārdīshhā-yē-ayām 132.

‘banan tiy yiy wanan drēshṭānth hāwān
‘amā chuh-na kāisi-nish tim sīr bāwān’ 133.

apoz^u poz^u tāmⁱ wonun lôgun manzyum^u-yôr^u
 timan ôs^v lônⁱ tāmⁱ pānas hyotun bôr^u 134.

Vishāmitran lakhēn wānⁱ rāza-Zanakas
 ūñ⁰kh Sītā ta push⁰r⁰kh Rāma-tsandras 135.

lüz⁰n shēchⁱ gara khōsh gav āv Dashērath
 korun khādar ta gara gav tsōra nōshē hēth 136.

Zanakh-rāzas panūñ⁰ ôs⁰s kōmōrī
 sa push⁰r⁰n Lākhⁱmanas khōsh gaiy sōrī 137

z^h āsas bāw^aza push^érēn timan dōn
 Baruth biyē ôs^v santān tas Shēturgun 138.

gar^m bāzār sampon^u dharm-kā rāj
 manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj 139

7. THE RETURN TO AYÔDHYĀ. THE MEETING WITH PARASU-RĀMA.

pakan gay myūl^u wati tas Bhār^agav-Rām
 kamān phuṭ^arith dopun tas, 'kar ts^h ārām' 140.

mutśarin ganj push^érin yēli garīban
 sōnas-tal garkh sōpānⁱ sōrⁱ brōhman 141.

jamāh sōriy sapānⁱ arkān-i-dōlath
 timau kūr⁰ sārēv^ūy rāzas-sūtin kath 142.

mukarar gav pagāh sub^ahas prabātan
 samith yin Rāma-tsandras tāj push^éran 143.

AYŌDHYĀ KĀṆḌA.

8. IN AYŌDHYĀ. RAIKĒYĪ'S TREACHERY.

Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won^u Rāma-ṭsandras 144.

‘mahārājā Narāyēn chukh ṭ^ah zāmot^u
‘khabar chēy-nā ṭ^ah chukh kyāh karani āmot^u’ 145.

dopun tas, ‘rōz khōsh wuñ bōz pānay
‘sapani az rāt-kyut^u kyāh-tāñ wakānay’ 146.

yihay shēchⁱ yēli Yindrāzas-nishin wōṭs^u
ūñ^un tām Sarasōtī sūz^un tamiy rōṭs^u 147.

dopun tas-kun, ‘ṭ^ah gāṭsh Kīkīyē phir man
‘tyuthuy yuth^u Rāma-ṭsandras ṭshuni kaḍith wan’ 148.

tamiy dōha rāza gāv Kīkīyē-nish rāth
dopus tami, ‘daph mē mā monguy ṭē kēh zāth 149.

‘mangay kēṭshāh bōh wuñ-kēn tiy gāṭshēm dyun^u,
dopus tāmⁱ tōra, ‘dyut^umay wuñ gāṭshēm nyun^u’ 150.

athas-kēth wāṭsh hēth kor^unas bandānay
‘ṭ^ah yōdwai zuv mangakh push^ēray bōh pānay 151.

‘chuh kyāh chīzāh mangakh ōsith dimay-nā
‘dapakh yot^u tot^u bōh buthⁱ-kinⁱ sūty yimay-nā 152.

dapan Kīkī sēṭhāh tas ōs^u dilkhāh
dopus tami, ‘Rāma-ṭsandrūn^u rājy chum dāh 153.

‘kasam chuy-nā khēmōt^u gāṭshi wākh pālun^u
‘mēṭh^ar rachun^u shēṭh^ar gāṭshi mūla gālun^u 154.

‘Baruth gāṭshi rāza āsun^u Rāma wan-wās’
dapan, Kīkīyē wuch yēdbār kyāh ās 155.

tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōrⁱsay cākḥ 156.

- wodun wārāh dopun tas, ' kyāh yih won^utham
' jīgar zōlith shikam kētha nāra bor^utham 157.
- ' tsē ōs^oy Rāma-tandrūn^a māy wārāh
' koruth lyuth^u kyāh wonuth ath kyāh chuh cārāh 158.
- ' yih kām¹ dop^unay zinday bartāh ts^ah zālun
' mathus amrēth ts^ah bargan mūla gālun 159.
- ' yih kām¹ dop^unay raṭith dīs dōn achēn tīr
' mē chum yiy shāph pānas kyāh tsē takhsīr 160.
- ' amā kartam khēmā sōzan yih wan-wās
' maray tas-rost^u bōh wōñ kartam tamyuk^u pās 161.
- ' yih-kēṭshāh chum tih sōruy gav¹ Baratas
' mē gav akh Rāma-juv chum tiy sēṭhāh bas 162.
- ' wanzānas zuv priñānas wāra-wāray
' jīgar zōl^utham gayēm wōlinj^a pāray 163.
- ' ma kar yitsh^u bōz¹ yith-manz kyāh naphāh chuy
' mē būzuy yuth^u na wōñ biy kāh ti bōziy ' 164
- ' ts^ah nay bōzakh, ' dopus tami, ' pān mūray
' nēbar nēray pagāh kath razi khāray ' 165.

9. RĀMA'S SUBMISSION.

- Baruth Shētruṅn mātāmāl chih gōmāt¹
gayēkh shēch¹ tim ti āsan yūr¹ āmāt¹ 166.
- tithay kath gayē nēbar sīras nañēr gōs
wadan gav Rāma-juv rāzas paran pyōs 167.
- ' mē dīm rukhsath takhtas² bēh ts^ah pānay '
harani log^u mōkta osh^u zan dāna-dānay 168.
- dapan, rāzan wañānas, ' bēh wanday rath '
dopus tām¹, ' shāph badalun^u chum na tākath ' 169.
- grazun^u hyot^u Lākh¹manan kōpyōv ākāsh
dopun rāzas, ' raṭith rājēs karas nāsh ' 170.

¹ V. l. *dima* for *gav*.² V. l. *palangas* for *takhtas*.

- dopus tām¹ Rāma-tsandran, 'bēh shēmīth rōz
'wanay wōpadīsh adyātmuk^u kanau bōz 171.
- 'tih būzith Mög¹ āsiy Shrāwanun^u tāph
'tih būzith pōñ lagiy sōruy tsaliy pāph 172.
- 'sōrun wan mana-kin¹ wōth wuñ gāshav wan
'yēshāh gānz^arāv yiy ts^ah tsantsal ma sūpan 173.
- 'tsē yōdwai rāj būgun^u chuy nēbar nēr
'gāshakh Lankā wuchith rājata-nishē sēr 174.
- 'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭīth Yēm-rāza thow^umot^u gari karith band 175.
- 'pagāh kus dās kari tas mari kahandi-sūty
'suh marihē kōna tas-sūty biyē maran kūty 176.
- 'marun^u maṣh^ērōw^u yēm¹ tas rōw^u sōruy
'marun^u yēm¹ zōn^u tām¹ zuv rathi khōruy 177.
- 'suh zanmas āv yēm¹ sōr^ūy duyī trōv^ū
'duyī suy trāvi yēs Nārōn¹ wath hōv^ū 178.
- 'duyī trāvūñ^ū chēh yiy māyāyē dyun^u nār
'mēth^ar zānun^u shēth^ar trāwun^u ahankār 179.
- 'dōyum^u Yīshōr panun^u bab möj^ū zānun^u
'trēyum^u gōra-shēbd būzith gōr suh mānun^u 180.
- 'chēh tsūrim^ū kath yihay tsāḍūñ^ū satūc^ū wath
'yih pūntsim^ū pān push^ērāwun^u Dayēs path¹ 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

- ānikh Kikīyē pūrith būrza-jāma
parani log^u shēhr sōruy Rāma Rāma 182.
- wadan Sītā gayēs phār¹yād lāyan
karith kīsh gayē paraishān sīna wāyan 183.
- dopun tas, 'bēh ts^ah chēkh bāgūc^ū yēmb^ar-zal¹
dopus tami, 'kām¹ bōmbaran kūr^ū mē grāgal¹ 184.

- dopus tám¹, 'bēh t^ah chēkh nōzūkh gul-andām'
dopus tamī, 'kām¹ korum bar-mandiñēs shām' 185.
- dopus tám¹, 'bēh tē chēy pampōsh-hish⁰ tan'
dopus tamī, 'cyānī dūrēra nāra zālan' 186.
- dopus tám¹, 'bēh t^ah chēkh rambavūñ⁰ tōdūsh⁰ zūn'
dopus tamī, 'cyānī dūrēra chum chōkas nūn' 187.
- dopus tám¹, 'bēh t^ah chēkh-nā tāza gul-zār'
dopus tamī, 'yēth na mōl kēh tath gulas nār' 188.
- dopus tám¹, 'bēh tē chiy atha kōsamāk¹ pan'
dopus tamī, 'cyānī gātshanay āch¹ mē lōsan' 189.
- dopus tám¹, 'bēh t^ah gātsh bāgūc⁰ bōmbara lāg'
dopus tamī, 'kyā-zi thow^utham pēth dilas dāg' 190.
- dopus tám¹, 'bēh tē Kausalyā rachiy jān'
dopus tamī, 'mūñ⁰ trāvūñ⁰ kar gātshiy jān' 191.
- dopus tám¹, 'gātsh t^ah rāzas path jigar gāl'
dopus tamī, 'cyānī nērana āsī tas kāl' 192.
- dopus tám¹, 'bēh t^ah chēkh-nā māh-i-tābān'
dopus tamī tōra, 'pādan-tal dimay jān' 193.
- dopus tám¹, 'bēh t^ah chēkh sārēn achēn gūsh'
dopus tamī, 'tāñ ma kar pananēn siran phāsh' 194.
- dopus tám¹, 'bēh t^ah gātsh shēch¹ sōz māllyun^u'
dopus tamī, 'wāhy, tē zōl⁰tham tāpa tālyun^u' 195.
- dopus tám¹, 'kar hēkakh tōlith saphar zāth'
dopus tamī, 'tēy siwā wālsāh gātshēm rāth' 196.
- gōlāban kūr^an yūts⁰ ōjiz yēmb^ar-zal
khañith tsandrama thow^u tamī tārakan-tal 197.
- wanani lōg^u Rāma-juv Sītāyē-kun, 'bōz
'ma wad bas kar woduth wārāh t^ah khōsh rōz 198.
- 'ma wad wōñ wadana-sūty gōy ranga bērang
'ma wad wōñ wadana-sūty shīshēs pēwan sang 199.

- ‘ma wad wōñ wadana-sūty chih trān lōran
 ‘ma wad wōñ wadana-sūty chuh gāsh sōran’ 200.

11. THE DEPARTURE TO THE FOREST.

- wolukh tani būrza trōwukh tāsa-makhmal
 pakan gay trēnaway az-rāh-i-jangal 201.
 tih yāñ wuch^u shēhrakyau lūkau riwan drāy
 wanani lāg^l, ‘kyāh-sanā wōñ kati raṭan jāy’ 202.
 dilas-pēṭh dāg hyot^u wōzalyau gulālav
 dopukh, ‘dūrēr akis sātas na tsālav’ 203.
 sapān^l sōriy prazalawān^l gul awārah
 phōlan tēli yēli darshun din dubārah 204.
 pakan yēli gay kōhas-kun aili hēth rōng
 badala gav Zīṭh^l-pōshēs Kārtikuk^u kōng 205.
 sa Kīkī shīna-tshaṭh Mōnjhūri gayē tēz
 wanas-kun lūj^u lukan zan Pōh^l-panas rēz 206.
 tsoṭukh manzila roṭukh yēli wan khoṭukh pān
 khal^ukh path phīr^l sōriy āy nālān 207.
 tithay tim gay Dandakh-wan-manz rūṭ^ukh jāy
 zanam krēchēr ta karmas kēh na parwāy 208.

12. KAUSĀLYĀ’S LAMENT.

- khabar yēli gayē Kusalyāyē suh kot^u gav
 wanani lūj^u zār gōbaras-kun, t^uh kan thav 209.

(Metre, accentual.)

- ‘Kusalyāyē-hāndi gōbarō
 ‘karayō gūra-gūra’ 210.
 ‘kotū gōham ts^uh mē trōvith
 ‘kasū hēka hāl bōvith
 ‘ās^l kasū maṭi-thōvith
 ‘karayō gūra-gūra 211.
 ‘lagayō pot^u-tshāyē
 ‘hiy kūr^uthas bōh zāyē
 ‘nāras wōṭh bōh lāyē
 ‘karayō gūra-gūra 212.

- 'mē ḍapyōv Rāma rūja
 'khōsh gōy na ōra-mūji
 'ādanṇki sīra-bāji
 'karayō gūra-gūra 213
- 'tē pūr'tham būrza-jāma
 'bōh tshāḍath gāma-gāma
 'parayō Rāma Rāma
 'karayō gūra-gūra 214
- 'mē kamū^u shūph ōsiy
 'tīm kūna kaīsi kōsiy
 'tsh^h gōham wan-wōsīy
 'karayō gūra-gūra 215
- 'lōli-manz lalanāwath
 'jīgaras-manz bōh sūwath
 'wuñē ti nō kaīsi hāwath
 karayō gūra-gūra 216.
- 'nērayō shāma-laṭi
 'mūr myōn^u chuy tē maṭi
 'gūshēra lāla-traṭi
 'karayō gūra-gūra 217.
- 'dūrēr nō bōh tūlay
 'kaśū kūr^athas hawūlay
 'lōj^uthas mōha-zūlay
 'karayō gūra-gūra 218
- 'achēn-hond^u gūsh kot^u gōm
 'sīri-prakūsh kot^u gōm
 'kēh chēm-na ūsh kot^u gōm
 'karayō gūra-gūra 219

13 VASIṢṬHA CONSOLES DAŚARATHA.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -.)

- wadani log^a rāza yāñ ahwāl būzun
 wanani log^a zōr^l pananis Yīshōras-kun 220.
- wodun wārāh ta jāman kārīn pāray
 wanani log^a, 'kyāh-sanā kati gay awāray' 221.

- Wasishṭhan yith wonus, ' kyāh chukh ts^h sāday
' yih wuch Dayē-kār ath yiy ōs^u wāday 222.
- ' göbur zanmas tsē-nish āmot^u Narāyēn
' warⁿ chuy Shēshēnāguk^u pāna Lākh¹man 223.
- ' Baruth Shētruṅn gömāt¹ shēnkha-tsakras
' chēh Sītā pāna āmūt^s būm zanmas 224.
- ' Kashēph chukh pāna, Aditī chēy Kusalyā
' barun^u chuy dēn karun^u chuy zanma-tyāgāh 225.
- ' kor^uwa taph wārayāh aḡⁿnas hum^uwa pān
' wadān ōs^u Aditī tōṭhyōs Nārān 226.
- ' yun^u ōsus pāna tām¹ autār dōrun
' karith khēy rākhēsan Rāwun chuh mārūn^u 227.
- ' taway bāpath suh sampon^u pāna wan-wās
' hīta Sītāyē-handi Lankāyē kari dās ' 228.
- tithay rāzas sapon^u darham ta barham
wadan wārāh ta sampon^u gāsh tas kam 229.

14. THE STORY OF ŚRĀVAṆA.

- dapan dōha aki path-kun wan gamot^u ōs^u
tatiy böna pāpa-dashi-sūty atha-shēr gōs 230.
- pakan az-dūri tām¹ böna dīṭh^u tsḥāyāh
gumān tas yiy sapon^u kūh-kyāh balāyāh 231.
- tulun tarkash dyutun tas tīr dōrith
tsḥunun tām¹ bē-khabar rēsh¹-zāda mōrith 232.
- wuchun rēsh¹-bālukhāh akh pōñ^u sāran
tamis tami tīra-sūty zakhmī gayēs tan 233.
- wadan won^unas, ' wanum wōñ kyāh karan tim
' panun^u bab mōj^u nābīnā gamāt¹ chim 234.
- ' ts^h gāsh tāñ pāna zan böy gōs dikh trēsh
' timan ada bāv tas kyāh āv darpēsh ' 235.

tithay gav rāza pānas-nishē ti nirāsh	
timan-nishē trēsh hēth gav zan panun ^u gūsh	236.
lāgis tim shāna sārani, 'tīr ⁱ kētha ākh'	
badal zōnukh ta jīgaras samponukh cūkh	237.
pryutshukh tas, 'chukh t ^h kus ās ⁱ kyāh chih dēshan	
'achēn-hond ^u gūsh asē kot ^u gav pozuy wan'	238.
wanun ^u yāmath timan hyot ^u tām ⁱ panun ^u pāph	
wasith pēy dōnaway tas yly dyutukh shāph	239.
'"gōbāra gōbāray" karan yot ^u -tām gally pān	
'tasond ^u darshun wuchun rūz ⁱ nay tē armūn'	240.
tithis rāzas badal sampon ^u na tyuth ^u shāph	
t ^h kar vēsār wōñ wātyū karon ^u pāph	241
wanani log ^u nāfa trāwan bāka lāyūn	
'jīgaras dādī-sastis zan shrāka lāyūn	242.

15. DAŚARATHA'S LAMENT

(Metre Irregular. Based on Ramal, - ∪ - - × 4.)

'wandayō mañē bōh pādan	
'shāḍathō Rāmarādan	243.
'Vēsār-nōg ⁱ wati lūray	
Nūnarāk ⁱ nāla prūray	244.
'Krēkanadiyē-kun dimay kan	
'shāḍathō Rāmarādan	245.
'wandayō mañē bōh pādan	
'shāḍathō Rāmarādan	246.
'achēn-hāndi gūshē myānē	
'khōsh-yiwawāni nundabānē	
'kōl ⁱ rōv ^a mē hiyē-tan	
'shāḍathō Rāmarādan	247.
'kashē tīr lōy ^u tham mē	
'lāsh ⁱ chēm nari-nērē	
'Ashiphēr ⁱ zan mē harēm tan	
'shāḍathō Rāmarādan	248.

- ‘ Mahölishi-kun yimayō
 ‘ Haramökha wān¹ dimayō
 ‘ Hamsadwār gatshith raṭay wan
 ‘ ṭhāḍathō Rāmarādan 249.
- ‘ ṭ^ah rūd^uham kath shāyē
 ‘ Kōlasara¹ wōṭh bōh lāyē
 ‘ Gangabāl¹ yun^u chuh ādan
 ‘ ṭhāḍathō Rāmarādan 250.
- ‘ wandayō mañē bōh pādan
 ‘ ṭhāḍathō Rāmarādan ’ 251.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

- wanani log^u rāza yāñ ahwāl būzun
 karani log^u zör¹ pananis Yīshōras-kun 252.
- wodun wārāh ta jāman kārin pāray
 wanani log^u, ‘ kyāh-sanā kati gōs awāray 253.
- wanani log^u rāza yāñ ahwāl būzun
 karani log^u zör¹ pananis Yīshōras-kun 254.
- wanani log^u, ‘ Darmarāzan karma yiy lyūkh^u ’
 gayēs say hān² Kusalyāyē-nish nyūkh 255.
- dopus tami tōra, ‘ kür^utham kyāh ṭē nīkī
 ‘ yih kēh ôsuy tih push^ērōwuth ṭē Kīkī ’ 256.
- ‘ achēn-hond^u gāsh ôsum Rāma-autār
 ‘ kaḍith ṭhun^utham ta kyāh wol^utham zinday nār ’ 257.
- wodun tas-kun, ‘ ṭ^ah wantam chum patyum^u sāth
 ‘ tyuthuy buth^u khoṭ^unam yuth^u bōh dēshēn na zāth ’ 258.
- parani log^u ‘ Rāma Rāma ’ sub^aha tā shām
 wodun rātas sūrē khot^u lobu na ārām 259.
- sapon^u bē-hōsh takht-ō-tāj trōwun
 wuḍith gav pōpiyēn nidarshēn hōwun 260.
- wadan wārāh zi samsārāh riwān ôs^u
 dapan, Kīkiyē dīl bōnā khōshēy bōs^u 261.

¹ V.l. *Brahmasara*.

² V.l. *gayēs hiy hāyē Ku*. {

16. THE RETURN OF BHARATA.

- Baruth Shētrugn mātāmāl chih gōmāt¹
 gayēkh shēch¹ tim ti āsan yūr¹ āmāt¹ 262.
- Baruth Shētrugn mālīni manganōwun
 jīgar mutsarith timan ahwāl bōwun 263.
- wodun Baratan sēṭhāh ōsus na cūray
 ‘marith gav mōl^u kati mēlēm dubāray¹’ 264.
- dapan, tām¹ mājē-pēṭh wārāh nañēr won^u.
 kabīlay-khōta tas zyādā tatiy won^u 265.
- karēn dēwānagiyē sīnas dyutun cākh
 sēṭhāh Kikīyē-pēṭh sampon^u gazabnākh 266.
- wodun wārāh ta Kusalyāyē-nish tsāv
 wadan won^unas, ‘yīh kām¹ tshun^u mōsaman wāv 267.
- ‘wanum poz^u kyāh sapon^u na-ta wuñ khēmay vēh¹
 ḍopus tamī, ‘ṭāṭhī gōbarō brōṭha-kani bēh¹’ 268.
- dōnawān¹ kala hēth tamī lalanōvin
 jīgar mutsarith timan sūrākh hōvin 269.
- wanun^u hyot^unakh, ‘lasiv tōh¹ ōs¹nawa āy
 ‘mē chēm tas Rāma-tsandranī nish tuhlūn^u māy 270.
- ‘wuchiv wōñ kyāh tithis rāzas banith āv
 ‘dyutun zuv zēvī-pēṭh hēth gōbara-sond^u nāv 271.
- ‘khabar chyā Rāma-tsandran būz^u yā nay
 ‘Dandakh-wan-manz chuh tām¹ roṭ^umot^u makānay¹’ 272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual)

- achiv lāg¹ rath haranē
 Rāma Rāma lāg¹ paranē 273.
- shēra-pēṭh tāj trōwukh
 tanī jāma mutsarōwukh
 Baruth rāza manganōwukh
 Rāma Rāma lāg¹ paranē 274.

‘ shāpas kēh na yēlāj
 ‘ Baratō shēri dyuv tāj
 ‘ mōl^u gatshith mōj^u kariy rāj ’
 Rāma Rāma lāg^l paranē 275.

samith āv sōr^u kabīlay
 wañāhas zār ta villay
 ‘ kālas kēh na hīlay ’
 Rāma Rāma lāg^l paranē 276.

Kīkī lūj^u wadanē
 buthis lūj^u rab ladanē
 ‘ brōṭh kyāh gav mē manē ’
 Rāma Rāma lāg^l paranē 277.

Sumitrā lūj^u wadanē
 zōra lūj^u nāla dinē
 ‘ bōd phēri yiy sapanē ’
 Rāma Rāma lāg^l paranē 278.

Kusalyā āyē nālan
 ‘ sōmbul korun dōn gulālan ’
 dopun, ‘ tan nāra zālan ’
 Rāma Rāma lāg^l paranē 279.

Kusalyāyē dop^u timan dōn
 ‘ hyor^u khotū kina woth^u bōn ’
 Sumitrāyē dop^u yih, ‘ phūr^u sōn ’
 Rāma Rāma lāg^l paranē 280.

shōr gav āsmānas
 būmi-kamph wōth^u jahānas
 rāza khot^u pēṭh vimānas
 Rāma Rāma lāg^l paranē 281.

tsasith āv sōr^u ālam
 Kīkiyē-pēṭh korukh zam
 kālas kyāh tamyuk^u gam
 Rāma Rāma lāg^l paranē 282.

Shēturgun cākh dith drāv
 bōzana kēh na tas āv
 wadan, ‘ pēv mōsaman wāv ’
 Rāma Rāma lāg^l paranē 283.

- Barath-rāza drāv lāran
 achiv-kin' rath chuh hāran
 Dandakh-wan wōt^u tsūran
 Rāma Rāma lāg' paranē 284.
- wuchun yēli sūrē-rūpas
 grahana-sūty goṭ^u zan tas
 kōṭhēn-tān woth^umot^u mas
 Rāma Rāma lāg' paranē 285
- wuchun yēli māl'shē-khānay
 horun osh^u dāna-dānay
 pyēmāt' zan ās^amānay
 Rāma Rāma lāg' paranē 286
- Baratan yēli suh vih ḍyūṭh^u
 wasith pēv yān pathar byūṭh^u
 dyutun pādan tamis myūṭh^u
 Rāma Rāma lāg' paranē 287.
- dopus tām' Rāma-zīwan
 'Barata kyāzi chukh ts^ah riwan
 'kot^u chukh ts^ah yōr yiwan '
 Rāma Rāma lāg' paranē 288.
- 'baban mājē kor^u mē bēdād
 'wuchum kyāh chuh yih rōdād
 'moṭh^usakh kina wuñē chusakh yād '
 Rāma Rāma lāg' paranē 289.
- Baratan hāl won^unas
 wasith pēv zāph on^unas
 dopun, 'kām' korus bē-kas '
 Rāma Rāma lāg' paranē 290.
- 'dōkh dōd' sakth tsōlin
 'pazanāk' wākh pōlin
 'dōh yēli nakha wōlin '
 Rāma Rāma lāg' paranē 291.
- babas-pēṭh nāla trōw^un
 dōd'lad mandachōwun
 bōyis tih hāl bōwun
 Rāma Rāma lāg' paranē 292.

‘ kus hēki vyād kōsith
 ‘ yih ôsum suh zinda ôsith
 ‘ bōh nō wōñ tōr hēkay yith ’
 Rāma Rāma lāg^l paranē 293.

‘ Baratō gatsh ts^h nagar-kun
 ‘ Kusalyā yūr^l sōzun
 mē nō wōñ tōr chuy yun^u ’
 Rāma Rāma lāg^l paranē 294.

gāṭa yēli sūr^u phōl^u gāsh
 sūrēn ti trōw^u prakāsh
 Baratas sūr^u yinūc^u āsh
 Rāma Rāma lāg^l paranē 295.

achiv lāg^l rath haranē
 Rāma Rāma lāg^l paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA’S FUNERAL RITES.

(Metre, *Hazaj*, ∪ — — —, ∪ — — —, ∪ — — .)

gayēs Kīkī Baruth hēth wān^lnas zār
 ‘ ts^h bakhcum chēs gamüts^u pāpan giriphtār 297.

‘ khabar kēh chēm na tati bōzana na kēh ām
 ‘ sapon^u dil sōkhta bāzāh pōkhta gōm khām 298.

‘ dits^um pānay barith gardan ba-shēmshēr
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ” 299.

‘ dapan chēs wōñ, “ zamīnas-tal gütsh^um jāy ”
 ‘ chēsay pālūñ^u ts^h kēts^hhāh karta wōpāy ’ 300.

asan won^unas, ‘ ts^h gatsh chēkh myōñ^u mātā
 ‘ kunuy lyukh^u kyāh ts^h Kīkī kyāh Kusalyā 301.

‘ ts^h kēh dōkh bār^lzi na yimi tsalana myānē
 ‘ Dayēn lyūkh^umot^u mē ôsum karma-lānē 302.

‘ ts^h yot^u-tāñ zinda chēkh tot^u-tāñ mē chēm māy
 ‘ marith ōs^lnay tsē Waikunṭhas-andar jāy ’ 303.

- tasūnz^u līlā sēṭhāh yēli pāna būz^un
sapon^u khōsh khōsh karith phīrith sa sūz^un 304.
- dilāsāh dīth Baruth sūzun ba-khānay
athas-kēth khrāv hēth sampon^u rawānay 305.
- kūr^un yūṭ^u kāl tāmath khrāv rājē
rachēn zan zuv panun^u tām¹ ōra-mājē 306.
- dapan, yēli Rāma-juv āwāra sampon^u
wanani log^u grūwa sārēy Lākh¹manas-kun 307.
- prakh^ot^u tās¹ rāza shrādaki dōha yiwūn ōs^u
purōhith hēth tamis āpyū diwān ōs^u 308.
- dōhāh akh sōponus dyut^unas na darshun
khūṭ^us tsakh Darmarāzas kahari sampon^u 309.
- yōdas gav tīr dīth Takhakas hyotun jān
kūr^un tati Darmarāzūn^u kōm^u āsān 310.
- tamiy dōha pitrlūkuk^u sōth^u gāṇḍith āv
pītar ḍīshith kriyā-karmūc^u thūv^un nāv 311.

ARANYA KANḌ.

19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYŪ. THE EPISODE OF THE CROW.

- Ahalyā shāpa-nishē yōsa mōkalōv⁰n
punim⁰-tsandrama hish⁰ Sītāyē hōv⁰n 312.
- Agasty dyūṭhun tamis-nish byūṭh^u yūts⁰ kāl
pryutshun tas tām¹ wonus sōruy panun^u hāl 313.
- wuchun tāthⁱ parbatas-pēṭh jānawārāh
dopun Lākh¹man-juwas, 'ath kyāh chuh cārāh' 314.
- tulun tarkash dopun, 'tas yāñ dimas tīr'
tatiy tas jānawāras wāsanā phīr⁰ 315.
- ba-zōrī pāna pādan-pēṭh paran pyōs
dapan, suy jānawar yāgar-pachin ôs^u 316.
- Jaṭāyū nāv ôsus khōsh tīman āv
hyotukh pānas-sūtin kor^uhas sēṭhāh bāv 317.
- pakan gay tāñ lobukh akh r⁰t^u makānāh
bahārā tāza dīlkash bōs^atānāh 318.
- bihith Sītā ba-gulshēn paida gav kāv
pakan lāb¹ lāb¹ tamis Sītāyē-nish āv¹ 319.
- dyutus tām¹ Rāma-tsandran darbi-hond^u kān
korun sōr¹ṣay jahānas hāl-i-hairān 320.

20. THE REPULSE OF ŚŪRPAṆAKHĀ.

- Dandakh-wan-manz rūṭ^ūkh ōkh^ūr^ū bēhan-jāy
dōhāh akh rōṭasāh lāran totuy āy 321.
- wuchun yēli Rāma Lakh¹man biyē sa Sītā
wasith pēyē shēra-kin¹ trōv^ūn tsētanā 322.
- karith r⁰t^u vīsh wuchith Sītāyē roṭ^u gam
dopun, 'maṭ^arith nimas bartā dimas bram' 323.
- dopus tām¹ Rāma-tsandran, 'rach panun^u dil
'dōyum^u nēth^ar karun^u asē-nish chuh mushkil 324.

- 'na-tay gaṭṭh Lākh¹manas ahwāl bāwus
 'tagiy yuth^u tyuth^u panun^u lōcēr ṭ^h hāwus 325.
 'wariy yōdwai ṭē Lākh¹man tas chuh āsān
 'dapiy yōdwai ṭē yēch ada rach panun^u pān¹ 326.
 tih būzith Lākh¹manan kor^u tas namaskār
 dopun bōyis, 'amis kar yiyl mē-sūty wār 327.
 'ṭ^h chukh rāzū pari y yōdwai warahan
 'akhāh chēyēy sa trōvith byākh karahan¹ 328.
 tyuthuy būzith sa rōṭas āyē dar-jōsh
 dopun Lākh¹man-juwas, 'chukh-nā karan hōsh 329.
 'ma phir gardan dapan chuy zyuth^u barādar
 'ṭē yōdwai bēkha-dōlath chēy mē-sūty kar 330.
 'parī chēs kēh na r^y rōṭas na chēs pūnz^u
 'ganīmath zānta ōy ṭē dārī-kin¹ ūnz^u¹ 331.
 wōdañē wōṭh^u yāñ hētīn vih-hih¹ hāwān¹
 ṭasani lāg¹ tim asani lāg¹ bōy¹-būrān¹ 332.
 wanani lūj^u Shūrpanakh, 'yīth kyāh chuh cāray
 'bōh zōj^unas Rāma-ṭandran lōla-nūray¹ 333.
 dopun, 'yot^u-tāñ na Sītā wōñ bōh māran
 'sa mōrith āsanam yīm pata mē lūran¹
 'tih chwā poz^u yīm kathan myāñēn thawān kan¹ 334.
 korun vēkhtsār tiy wuch^u yēli Lākh¹manan
 tatiy ṭūṭ^unas nast ti dyut^unas cākhi jūman 335.

21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA

- dapan, bōna ōs^u tas zyuth^u bōy^u Rāwun
 ṭalith gayē tas hyotun ahwāl bāwun 336.
 wonun wati Khar-dēwas lāran yōdas āv
 wuchun buth^u Rāma-ṭandrun^u zan na zāyāv 337.
 wanani lūj^u Shūrpanakh tas Rāwanas yiy
 'mē nay phār¹yād bōzakh pāph myōn¹ chiy 338.
 'shōngith ōs^us manōshyāh gāl dinē ām
 'ṭalith āyēs mē dop^u, "lagi Rāwanas pām¹" 339.

¹ This line is omitted in most MSS., but is necessary for the sense.

- ‘Kharas bōwum suh tām¹ pōwum ba-yēkh-tīr
 ‘lūj^us kami zāla wōñ kas bāwa yih sīr 340.
- ‘wanan chis nāwa sōriy Rāma-autār
 ‘wanas-manz yith karān asōran chuh samhār 341.
- ‘mahā-sōndarāh wanay kyāh tas chēh rūpīth
 ‘sōrga-lūkas-andar Yindran na mā dīth^u’ 342.

22. RĀVAṆA AND MĀRĪCA.

- tih būzith Rāwanas sōpon^u badal-rang
 khanani log^u gang gayēs tath-manz panūñ^u zang 343.
- wōthith ākōsh¹ gav tshōḍun suh Mōrinj
 khēmōt^u yēm¹ Rāma-tsandrun^u tīr-i-hōrinj^u 344.
- wuchun tām¹ ōs^u hyot^umot^u jēnda bar-tan
 tih dīshith Rāwanas dūz^u nāra han-han 345.
- wanani log^u tas, ‘mē wantam kyāh gayōy¹ hāl
 ‘shikast āyōy² tšē kami āphūts^u woluy nāl 346.
- ‘buḍith kyāh goy^u kyāh yuth^u zanm prōwuth
 ‘tšē kēh ōsuy na Rāwun mandachōwuth’ 347.
- dapus tām¹, ‘Rāma-tsandrun^u tīr yēna ām
 ‘tatiy-pēṭha lūb prath-cīzuk^u manas drām’ 348.
- dopus tām¹ Rāwanan, ‘wōñ kyāh chuh tadbīr
 ‘korus bō-ti Rāma-tsandran sakth dilgīr 349.
- ‘korun yōd wārayāh Khar-dēv mōrun
 ‘rūṭ^un tām¹ Shūrpanakh tas sīna sōrun 350.
- ‘dōyim^u sōndarāh chēh tamisay bāgi āmūts^u
 ‘khabar chyā pōpiyēs kas āsi zāmūts^u 351.
- ‘tithis vōrōgiyēs dīts^u tīth^u parī kām¹
 ‘gandīth kūñ^u kōli tawa-nish kōna tshuñ^u tām¹ 352.
- ‘sarv-i-kad khōsh-yivūñ^u bāgūc^u yēmb^ar-zal
 ‘kanau būz^um amā chēm zan achēn-tal 353.
- ba-jinsan tan wanani yitha chēy achē-pōsh
 ‘kandēn-pēṭh jāy shūbyā tas tš^ah kar hōsh 354.

¹ V.l. *gowuy*.² V.l. *ōwuy*.

- 'chih kōsam-pōsh-hih¹ tām¹-sānd¹ atha-khōr
 'chih tim trēy zān¹ ts^h gānz^arāwukh chih mā tsōr ' 355.
- dopus tām¹ tōra phīrith, 'chuy-na mōlum
 'mē chum mōlūm tēli yēli ōs^u mōsum 356.
- 'gīndan dyut^unam tyuthuy tīrāh chēh kyāh kath
 'achiv wuch wuñē zakhman chum pakan rath ' 357.
- zakh^m hōwun pāth^aras-pēth pān trōwun
 wodun wārāh tamis ahwāl bōwun 358.
- 'suh āmot^u āsi wuñ-kēn dar-jawōnī
 'pazyā barbād diū^u yiśh^u zindagōnī ' 359.
- dopus tām¹ Rāwanan phīrith zi, 'tadbīr
 'tagiyēy kēh ma kar yīth kāmē takhsīr 360.
- 'ts^h chukh gamkhār zi kartam cāra-sōzī
 'yitam sūtīn yīman wuñ hēth ba-bōzī 361.
- 'tsē chuy maṭi Rāma-tsandras vih suh hāwun^u
 'yiyi lāran tyuthuy gāshi tambalāwun^u ' 362.
- dopus tām¹, 'tatī yōdwai sās Rāwan
 'jamā yin kar zi nīn Sītā yēti Lākh¹man 363.
- 'shoruy nāwāh panun^u mā mandachāwakh
 'pozuy won^umay ts^h rājuth rāwarāwakh ' 364.
- dopus tām¹ tōra, 'wuñ mārati ba-shēmshēr
 'ṭ^akān pakh chus bōh gōmot^u rājē-nish sēr ' 365.
- wanani Mōrinj log^u, 'yōdwai yih mārēm
 'narukh būgun^u dinam rākhēs-prakrēth chēm 366.
- 'mē yōdwai Rāma-juv mārēm diyēm kān
 'paran gāsha "Rāma Rāma" athi yiyēm jān ' 367.
- tīh būzith Rāma-nāv mana-kin¹ gayēs rāy
 dopun, 'dēwa Vīshnu-bawanas-manz diyēm jāy ' 368.

- nazar trōv^un wuchun tamī jānawārāh
tilāvūc^u tan ba-ḡardan mōkta-hārāh 370.
- dopun tas Rāma-ṡandras-kun, 'ṡ^akan nēr
'khanjara yā tīra mārūn yā ba-shēmshēr' 371.
- tamis ḡishith sapūñ^u kaitāh sa bētāb
sapūñ^u yitha nāra-sūltin khām sīmāb 372.
- dapyōv tāmⁱ Rāma-ṡandran Lākhⁱmanas-kun,
'chuh Rākhyos^u jānawar kūh kyāh chuh ḡēshun^u 373.
- ṡ^ah bēh yiti rōchⁱ Sītā chēy hawālay
'bōh yot^u-tāmāth amis nith pōst wālay' 374.
- ṡolus Mōrinj tas-pata ḡav suh lārān
kaḡith ḡari nyūn lōḡun kōha-sāran 375.
- ba-tundī tīr lōyith sakth pōwun
maran-vizi rākhēsan bōna nāla trōv^un 376.
- tamiy kraki-sūty rākhēsan ḡūj^u zi bunⁱyād
dyutun yēli rākhēsan 'Lākhⁱmana' karith nād 377.
- tyuthuy būzith sa Sītā lūj^u wadanē
horun osh^u nār ḡonḡ^unas hiyē-tanē 378.
- dopun tas Lākhⁱmanas-kun, 'ḡatsh ṡ^ah lārān
'kariv kath bōy^u-hyuh^u bōy^u chuy ṡhādān' 379.
- dopus Lākhⁱman-juwan, 'bēh, chēkh ṡ^ah mōsum
'ṡē kar chuy rākhēsan-hond^u vīh mōlum 380.
- 'ḡōyūm^u kar Rāma-juv ḡiyi yūt^u phārⁱyād
'trēyūm^u kar kaīsi-hond^u tati jāy-ē-yimdād 381.
- 'chuh ṡūryūm^u rōz bēḡam kyāh chuh talwās
'zi ṡhun^unas pōst wōlith yūrⁱ hēth ās' 382.
- dopus tamī tōra, 'kath ḡanz^arāv mushkil
'mē zōnum chuy khayāl-i-khām ḡar-dīl 383.
- 'ḡōḡañ yim ōra-bāyēn-hāndⁱ chih atwār
'ḡōyūm^u āsiy mē ḡishith dil ḡiriphtār 384.
- 'trēyūm^u trāwun^u ṡē bōy^u lāsⁱnay Shētrurgun
'yih ṡūryūm^u cāra kyāh ōsuy suh dushman 385.

- 'apoz^u chuy yuth^u na ami rāyē wāra rūwakh
 'suh trōvith nāv tāmⁱ-sond^u mandachāwakh 386.
- 'bōh mārāy pān vēh khēmāy tsally zūgⁱ
 tih būzith Lākhⁱmanan pēth hyot^u dīlas dāg 387.
- tsāthith jāmay wadan tsāv jangalan-kun
 sapon^u paidā suh Rāwun jūgⁱ lōgun 388.
- anḡan basmāh malith āḡan-andar tsāv
 athas-kēth āsa hēth ōhī karān āv 389.
- alakh-krakh löy^unas lūran nēbar drāy
 dāpyōnas, 'dān dim Rāmas laḡiy āyⁱ ' 390.
- dopus tamī, 'gōm wan gūnd^unam dīlas rēhⁱ
 dopus tāmⁱ, 'wōth tⁱkān Lankāyē-pēth bēhⁱ ' 391.
- dopus tamī, 'Rāma-tsandrūn^u buth^u wuchuth nāⁱ
 dopus tāmⁱ, 'khōsh ḡathakh dīshith ts^hLankūⁱ ' 392.
- dopus tamī, 'ḡath ts^htath Lankāyē dīs nārⁱ
 tih būzith Rāwanan tas hōw^u vēkhtār 393.
- 'ts^hchēkh-nā parzanāwūn āyⁱ gul-andām
 'ḡōsōñ^u trāwun^u mē Rāwun chīm dapan nām 394.
- 'dayā kar wōñ mē-pēth trāwun^u yih sannyyūs
 'thaway siwā karani hūras shurāh sūsⁱ ' 395.
- yih kath būzith tamīs Sītāyē gav ḡash
 wanan, zan Rāwanas thōwukh karith khash 396.
- ḡölābas sōsanuk^u hyuh^u rangⁱ tatiy gav
 halab-ōyīna-hyuh^u man tas kañē-pēth pēv 397.
- chaplith Yindrāza gav hēth amrētūc^u trēsh
 Garuḡa-sandi bīma sarpau darbi dyut^u phēsh 398.
- tsōdūsh^u tsandrama Kītan kor^u awāray
 wasith ākāshē pēy sōriy sitāray 399.
- taway tsandrama Kītan roṡ^u punim^u dōh
 wuchun yēli sūrē woth^umot^u az-sar-ē-kōh 400.
- na-tay bōna dyūth^u sūrēn 'yiy ḡathēm jānⁱ
 dyutun tsandrama mōkalōwun panun^u pān 401.

- wütsh⁰s yēli kāla-gaṭa nētran añuw^u pyōs
tuj^ūn kēshau raṭith ākōsh¹ hēth gōs 402.
- tsalan gav tyūt^u wāwas wath kür^ūn tang
wanan, ākāsh sampon^u sōsanuk^u rang 403.
- tithay wōth^u shōr wanakēn jānawāran
samith tim āy sōriy pān māran 404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN
LANKĀ.

- khabar būzith Jaṭāyū gav khabardār
kaphas phuṭ⁰run ta lāran gav ba-yēkh-bār 405.
- punim^u tsandras wuchun yēli hēth gāshan Kīth
dopus tām¹, 'ōy mrath pāpuk^u gowuy hīth ' 406.
- dits^ūn krakh tas, 'wōthuy kyāh yuth^u andakār
'kawau-bāpath garas pananis dyututh nār 407.
- 'kür^ūth āwāra kami-bāpath parī-zāth
'rumāh kar sab^ar labanāwath mukāphāth ' 408.
- kamī kēh kür^ū na tām¹ tati zōr hōvin
parau-sūtin paṭh^ur-pēth wātanōvin 409.
- tsaṭān ôsukh raṭān ôsukh panjan-tal
kalan dahan narēn wuhan kunuy tshal 410.
- küḍ^ūn shēmshēr tsūri löy^ūn sa tas-kun
tsāṭin tas par sēṭhāh lācār suh sampon^u 411.
- üñ^ūn saktī tamis Sītāyē won^u hāl
'amis jānāwaras kētha-pōṭh¹ chus Kāl ' 412.
- dopus tami, 'rath mathith pal dis ts^ah dōrith
'yih pal tshuni nēngalith zāniy na lōrith 413.
- 'patav yēli Rāma-tsandras bāvi ahwāl
'wanith wōbarāvi ada buth^u hōv¹nas Kāl ' 414.
- diwān ôsus barith pal nēngalān ôs^u
gōbith yēli pēv suh tas ākōsh¹ hēth gōs 415.
- niyēn yēli shēhr-i-Lankā wātanōv^ūn
khaṭith tsōñ^ūn raṭith dar-bāg sa thōv^ūn 416.
- dyutun phār¹yād tēli yēli sakth tyuth^u ās
tuj^ūn gāshēs gaṭa ākāshēs buñul^u ās 417.

- wanani lūj⁰, 'sūrē gōtsara kath garas gōm
'karith zīwas ti zanmas wakri chum Bhōm' 418
- Shēnaishcar Mīni ashtum^u jāyē tas byūṭh^u
kaḍun^u sankath tamis chuy dēn borun^u krūṭh^u' 419.
- tamis Sītāyē yēli wulkā dashā āyēs
sapūñ⁰ āwāra tsūr⁰y lōn¹-nyāyēs 420.
- Shōkhur tas lōn¹-tsakruk^u khōw⁴r¹-kīn¹ byūṭh^u
gathith pardīsh tami krēchēr sēṭhāh ḍyūṭh^u 421.
- dapan, yēli Rāwanan gil rūṭ⁰ sa zālay
ūñ⁰n Mandōdarī kūr⁰nas hawālay 422.
- dopun tas-kun, 'rachlūñ⁰ tsēy shēn rētan chēy
'karus siwā ts⁴h yot^u-tāmāth gathēs lay' 423.
- yīh ōs⁰y say tamis-nishē ōs⁰ zāmūts⁰
'wañāhas, 'Rāwanas mārānī āmūts⁰ 424.
- 'lasiyēy yīh vēwāh karith sōpanī wan-wās
'lasiyēy tōra yīth Lankāyē kari dās' 425.
- tīh būzith tami zalas manz-bāḡ trōv⁰n
lūb⁰n yēli biyē dubāray parzanōv⁰n 426.
- pryutshun ada tas, 'ts⁴h kām¹ dōda-dām cyōv⁰kh
'rūch⁰kh kām¹ zuv dyutuy yēli māji trōv⁰kh' 427.
- dopus tami, 'chēs Zanakh-rāzas bōh zāmūts⁰
'chuh pozuy chēs bōh yīpis-sūty āmūts⁰' 428.
- dopukh yēli sīr sōruy pānawōñī
karani lūj^u ada wuch¹ wuch¹ lēla ta wōñī 429.
- wadan Mandōdarī, 'wōlinjē chōkh chum
'wanun chuy byon^u wanun^u lāyēkh mē kar chum.' 430.
- pagāh yēli sūrē khot^u tas zūn pēyē yād
athas-kēth hēth wōdañē wōṭh^u tēga phōlād 431.

- wuchani log^u dūri tām^l Mōrinj gōlun
sēṭhāh sakhtī karith tas pōst wōlun 433.
- tulān aki tarapha yāñ ōsus ba-khanjar
gatshan biyē tarapha tas ōsus barābar 434.
- dopus tām^l rākhēsan, 'okuy karum phand
'zamīnas-sūty kijēv-sūtin karum band' 435.
- dyutun tas shāph, 'gatsh gul^l-ryūnz^u sōpan
'wonuth suli kōna', tāmāth wōt^u Lākh^lman 436.
- dapan, Lākh^lman-juwan yēli hāl bōwun
dapan chus, 'phal yēch āwāra sōpon^u' 437.
- pakan gay gul riwan dīṭhikh diwan nād
grahon^u gav tsandramas hēth dād-i-bēdād 438.
- wadan gay wān^l diwan kōhan ta bālan
pritshan gārān gay sub^ahakēn^uy sitāran 439.
- pakan nētrau chakan rath pān mārān
sa gōmūts^u dāg thōvith dōn gulālan 440.
- wuchukh dyūṭhukh Jaṭāyū sakth gamnākh
pēmōt^u bar-khāk-i-gam jāman kārīkh cākh 441.
- wūñ^un shēch^l Rāwanūñ^u sōr^uy timan-kun
wanith wōborun zan^am tas mōkth sōpon^u 442.
- dyutukh tas dāh matshan-pēṭh mōkth sōpon^u
pakan gay böy^l-bārān^l tim kōhan-kun 443.

KIṢKINDHYA KAṆḌA.

26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

karith gay cākh jāman khākh bar-sar
wuchukh tathiy kōhas-pēṭh ōs¹ wādar 444.

timau yēli wuch¹ tulukh yūṭ^a nāla phār¹yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.

'kamānāh hēth nakhas-pēṭh yim chih lārān
'yiman kyāh rōw^umot^u yim kyāh chih ṭhādān ' 446.

Hanūmānan dopukh, 'kas kyāh chuh mōlum
'chih sāhēbzāda jōrāh lūk¹ mōsum 447.

'bōh chus zānan chih yim bārān¹ balāvīr
'zamīnas-sūty suwān ākāsh chih az-tīr 448.

'samandar tīra-sūty zan gāsa zālān
'pēwan yim athi dushman tas chih gālān ' 449.

dopukh, 'prīṭshahōkh gatshith yim yōr kot^u āy
mēth^ar chyā kina shēth^ar kina yōd karani āy ' 450.

pakan gav pāna Halmot^u hāl būzun
sēṭhāh khōsh gav biyēn paigām sūzun 451.

onun Sugrīv pādan-pēṭh paran pyōs
dapan, Sugrīv wādaran pād^ashēh ōs^u 452.

kūr^okh shōdī diluk^u gam gōsa trōwukh
akis āk¹ pānavūn^o ahwāl bōwukh 453.

dopus yēli Rāma-ṭsandran hāl-i-Sītā
wasith pēv bar-zamīn Sugrīv az-pā 454.

wonun tas-kun, 'ṭsē chuy bēgāna dushman
'mē chum dushman sapon^umot^u bōy^u thav kan ' 455.

dapan Sugrīv, 'chum zyūṭh^u bōy^u Wōlī
'suh gari āsan bōh phēran bōl¹ bōlī 456.

- ‘Māyōvī nôm^u rākhyusāh ôs^u yüt^u kūr^u
‘nazari-sūtin karān ôs^u parbatan sūr 457.
- ‘nabüc^u traṭh zan zamīnas-pēṭh pēwān ôs^u
‘pēwan yim athi dushman tim khēwān ôs^u 458.
- ‘khēyēn yēli wārayāh badrāh suh sōpon^u
‘karani log^u āz^amöyish wāḍaran-kun 459.
- ‘üñ^un tsakh Wōliyēs, “rākhyus bōh māran”
‘gayēs yēkh-bār āsⁱ bārānⁱ z^ah lāran 460.
- ‘suh gav kamzōr tsol^u gāras-andar tsāv
‘tyuthuy lāryōs Wōlī path korun wāv 461.
- ‘galis-pēṭh gārakis byūṭhus bōh pānay
‘wāh^ārⁱ tati rath wuchum nēran nishānay 462.
- ‘sēṭhāh yēli rath wuchum sōpon^u namūdār
‘gumān yiy gōm, “Wōlī mūd^u dar-gār” 463.
- ‘sapon^u mushkyul^u dopum, “kath chēh-na āsān”
‘tulum parbuth dyutum tamikis galis ṭhān 464.
- ‘wadan phārⁱyād lāyan, “wāhy Wōlī”
‘korum sārēnⁱ wazīran hāl hōlī 465.
- ‘wadan tim pānzⁱ ta wāḍar ôsⁱ yēkh-jāh
‘trēyum^u wārⁱhyāh sapon^u tām gav suh paidāh 466.
- ‘dopun, “mōrum suh yēli gāras-andar tsāv
“dyutum tas ṭhāna dön wārⁱhēn nēbar drāv 467.
- “nēbar nērahō kawa thow^unam mē ṭhānay
“nēbar nīrith karan wōñ tāna-tānay” 468.
- ‘yih wōbarōwun wanith gar-bāra hēṭh gōm
‘panüñ^u ôsith gayēm paradēn-sūtin kōm^u 469.
- ‘yih kēh ôsum tih pānas nyūn yēkh-bār
‘logum lārani ta mārani tsōñ^unam lār 470.
- ‘khotus yith parbatas-pēṭh chēs-na kāh bāth
‘shēnēs tēli kala yōdwai wāti yut^u zāth 471.

- 'dapan, path-kun Dōndōbh dēv mūsh^u mōrun
 'tasond^u rath rūd-hyuh^u prath jāyē hōrun 472.
- 'Matang rēsh^l rath wuchith dop^u, "kām^l yih kor^u pāph"
 'sēṭhāh tsakh khūts^u tamis ada yiy dyutun shāph 473.
- 'laḡan yith parbatas-pēṭh yān tasānd^l pād
 'diyēs tēli Wōliyēs Yēm-rāza yith nād 474.
- 'taway asē ōs^u kūr^umūts^u yiti bēhan-jāy
 'ts^h kar wōpāy pādan-tal chapani āy ' 475.
- dopus tām^l Rāma-tsandran, 'gāṭh ts^h dis nād
 'kariv tōh^l yōd yimay bōh kara yimdād ' 476.
- dopus Sugrīv^l, 'gōda hāwum panun^u zōr '
 wuchun kranz Dōndōbhun^u tām^l lōḡ^u tath khōr 477.
- ong^uji-sūtīn korun tath tām^l yishūray
 gāṭhith pēv dūr tath ḡay pāra-pūray 478.
- wañōnas, 'yēli suh Wōli zōr hāwān
 'akiy atha-sūty sath kul^l alarāwān ' 479.
- kamān tuj^u Rāma-tsandran zōr hōwun
 ḡlūñ^u-sūtīn suh parboth^u dūr trōwun 480.
- tih dīshith khōsh sapon^u Sugrīv dil-tang
 dopun bōyis, 'nēbar-kun nēr kar jang ' 481.
- tithay būzith suh Wōli drāv lārān
 achiv-kin^l nāra-wuzamal ōs^u hārān 482.
- kalas dyut^unas akhāh bē-khōd wasith pēv
 khomun butarōts^u-pēṭh āyēs phaṭith zēv 483.
- suh ḡav phīrith sōkhas ōsus-na parwāy
 wōthith tas Rāma-tsandras-sūty korun nyāy 484.
- 'mē kar ōs^um khabar chukh yūt^u kamzōr
 'mē shānan-pēṭh loduth biyē trōw^umot^u bōr 485.
- 'apoz^u won^utham apazis kan mē thōwum
 'shōnglith dushman dubāray wuzanōwun 486.

- 't^h sähēb-zāda ôsukh nāz-parward
 'taway dar-wakt-i-mardī drākh nāmard ' 487.
- asan won^unas, 'mē nō zōñ^um taphāwath
 'tē-sūty tas Wōliyēs lagi tīt^u phursath ' 488.
- tuj^un akh pōshē-mālāh tshuñ^unas nōl¹
 t^hkan sūzun dubāray, 'yikh-na wōñ khōl¹ ' 489.
- dapan Sugrīv, 'zōraki tīra mōrēm
 'gathas yēli wōñ suh mā ada zinda chōrēm ' 490.
- dilāsāh dith suh gav biyē lōy^unas nād
 tih būzith drāv Wōlī dyutun phār¹yād 491.
- dapan, Tārāyē won^unas, 'āy¹ pahalwān
 'ma gath wuñ-kēn bōh khōtsan chēs hēyiy jān 492.
- 'khabar chyā Rāma-juv mā āsi zāmot^u
 'tē āsiy pōpiyēs mārani āmot^u 493.
- 'gulēn gāṇḍ raz paran pēs gath wanus zār
 'wanus, "bakhcum mē āmot^u chukh t^h autār " 494.
- 'Angod^u chuy gāsh cashman-hond^u suh sōzun
 'gōnāh bakhciy shēran sōpan tamis-kun 495.
- 't^h nay bōzakh suh nay sōzahan khaṭith rōz
 'gathiyēy zuv panun^u won^umay t^h poz^u bōz ' 496.
- tyūtuy būzith sapon^u Wōlī gāzaph-nākh
 ba-tundī drāv jāman tām¹ dyutun cākh 497.
- tsalani Sugrīv log^u yēli gōs suh lāran
 roṭun zōgith dopun, 'yāmāth bōh mārān ' 498.
- wuchun ākāsh-hyuh^u gānz^orun panun^u pān
 dyutun tāñ Rāma-tsandran zōra tyuth^u kān 499.
- wasith pēv parbatas-tal sōrma tas gav
 wanani log^u Rāma-autāras, 't^h kan thav 500.
- 'rochuth nāmard kētha mōruth dilāwār
 't^h pōpī chukh wanan chiyy "Rāma-autār " 501

- 'dyututh tīrāh khaṭīth rūduy na yīnsāph
 'mē pāph ōsum-na kawa pānas hyotuth pāph ' 502.
- dopus tām¹ Rāma-ṣandran, 'lōy^umay kān
 'taway bōyis niyēth āshēñ tih chwā jān 503.
- 'koruth aparād yuth^u tyuth^u kāh karyā zāth
 'karan yōdwai wasith pēyī nab ta būtarāth ' 504.
- tithay būzith Angod^u sūzun gaṇḍith gul¹
 'yih rāch¹zēn wuñ mē pāpāk¹ phal panān¹ tul¹, 505.
- dopun bōyis, 'ṣāh gari rāch¹zēn paran-tal
 'mē kor^u yuth^u tyuth^u mē wōñ ḍyūṭhum tamyuk^u phal 506.
- wanith wōborun sapon^u dēha-nishē wōdōsī
 gaṇḍith nār tas sapon^u tāñ sōrgawōsī 507.
- wuchukh nēsh¹tur khabar angūh naḡar gay
 sapon^u Sugrīv shūh tōṭhyōs panun^u day 508.
- chuh sath yiy yād rūz^us bōy¹-sūnz^u kath
 onun Angod^u tamis push^ur^un wazārath 509.
- dapan, tas bōna bōy¹-sānd¹ shur¹ gayēs ṭōṭh¹
 rūch^un tām¹ bōy¹-kākañ mājē-hānd¹ pōṭh¹ 510.
- onun Halmot^u dits^un tas pēshkōrī
 (balāvīras laḡas pādan bōh pōrī) 511.
- ṭshuñ^ukh Zāmōwanas trāṭ¹-māl nōlī
 kūr^ukh tas maṭī mulkūc^u kuṭawōlī 512.

SUNDARA KĀNDA.

27. THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LAŊKĀ.

dapyōnakh lōla-kin¹, 'shīshēn phiriv may
'aniv paigām Sītā kōr-kun gay 513.

'niyiv lashkar sūtin yētsi-kin¹ diyiv tshōh
'tshandiv samsār sōruy rāth tay dōh' 514.

asan tim drāy tshādith āy dīshēn
wuchukh yith manōshē-lūkan sōr^u han-han 515.

dachyun^u khōwor^u wuchukh sōruy pachyum^u pūr^u
'tshonḍukh pātāl gātsh¹nakh cēshm-i-bad dūr 516.

patav-lākan timau bōna akh gōphāh dīth^u
wuch^ukh sūn^u nīla-kūn^u gōmūts^u sēthāh krūth^u 517.

atsith tath akh akis-kun thaph karān ōs¹
pēwan buth¹-kin¹ wasith tim zan marān ōs¹ 518.

wuchukh bāgāh gupith sōrgūc^u zamīnāh
palangas-pēth bihith akh nāz^anīnāh 519.

sarv-i-kad kōmathāh āshōb-i-ālam
pariyāh prazalavūn^u rūpas na kēh kam 520.

karān ōs^u taph shēran gōmūts^u Dayēs-kun
gamūts^u r^uts^u wāsanā mīlith payēs-kun 521.

dopukh tas, 'rōv^u Sītā Rāma-tsandras'
dopukh tamī, 'āch¹ waṭiv wōtiv makānas' 522.

wacēkh yān cēshma mutsarāvēkh wuchukh rang
kōhistānuk^u makānāh akh sēthāh tang 523.

wōdōsī gay wuchukh akh tang jāyāh
mūth^ukh Sītā wōdañē dīth^ukh balāyāh 524.

suh yūts^u bōch^u ōs^u tih dīshith naḡma tām¹ lōg^u
dopun, 'az Yīshōran kor^unam yutuy bōg^u' 525.

- Angud tāmāth wanani log^u Halmatas-kun,
 'Hanūmānō yuthuy ōsuy Jaṭāyun ' 526.
- tithay būzith suh jānāwar wasith pēv
 wanani log^u, 'pāra kār^lwam wāra wān^tav ' 527.
- tīmau dop^uhas, 'suh kyāh wātiy pozuy wan '
 dopukh tām^l, 'būz^tav tōh^l thōv^tav kan 528.
- 'achēn-hond^u gāsh zan ōsum lōkoṭ^u bōy^u
 'tsolum trōvith mē tām^l wōlinjē chōkh lōy^u 529.
- 'z^ah bārān^l ōs^l zōrāwar pahalwān
 'zēhan gayē ās^l karav sūrēs sūtin mān 530.
- 'ahankāran tulīth niy kor^u pakhan wāsh
 'tyuthuy tuj^a zōra wuph yuth^u wōt^l ākāsh 531.
- 'tulun tāpas tatsar sūrēs zi tsakh āyē
 'dazani lāg^l par tamis rūd^usas bōh tsāyē 532.
- 'dādis par tāpa-sūty rūdus na kēh hōsh
 'zalas kina āgna-jōshēs log^u suh pampōsh 533.
- 'mē ōsum mōi^l kor^umot^u nāv Sampāth
 'Jaṭāyun tas, dapan, mēlēm na wōn zāth 534.
- 'tsōdāh shēth waīsi gay yēna yuth^u mē sampon^u
 'wuchān āsam mē lōsan cēshma tas-kun 535.
- 'wuchan yēth-kun bōh chus tath-kun pēwan tāph
 'bihith chēm tsōn hatan kruhan nazar sāph ' 536.
- Hanūmānan wānis tas bōy^l-sānd^l kār
 sēthāh tōṭhyōv tamis-pēth Rāma-autār 537.
- wonun yāmāth tamis tāñēth wadun^u ās
 dopun, 'kari-nā mē-pēth tas bōy^l-sond^u pās ' 538.
- parani log^u 'Rāma Rāma ' nāv būzun
 wodun yūs^u lōla-sūtin mōkth sōpon^u 539.
- tithay pryutsh^uhas tīmau Sītā wuch^uth-nā
 dopukh tām^l, 'chēwa bihith dar-bāg-i-Lankā' 540.

- lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hond^u won^unakh nishānay 541.
- borukh ānand wādar tim sōkhas bīṭh¹
wuch^ukh Lankā sōnūc^u prawa bōna timau dīṭh¹ 542.
- ‘zalas-manz zan punim^u tsandrama chēh kyāh kath
‘amā tot^u wātanuk^u mā kaīsi tākath’ 543.
- korukh tadbīr, ‘kati-kin¹ ath labav tār
‘chuh dār¹yāwāh tarun^u wuch Dayē-sond^u kār’ 544.
- parandan par phuṭikh dīshith marān ōs¹
kathā chē-na kēh shurāh hath kruh tarān¹ ōs¹ 545.
- salāh tshādan karan thūc^u tāt¹ timan wāh
ak^ali-kin¹ tim zalas mārani lāg¹ thāh 546.
- wanani log^u akh, ‘dahan kruhan mē tākath’
dapan byākhāh, ‘tr^ahan tāñēth chēh kyāh kath’ 547.
- dapan byākhāh, ‘bōh namath kruh nimas tshāl’
dopukh Zāmōwanan, ‘vrēdd chus mē chum kāl 548.
- ‘natay yēli lūk^u ōsus bāla-bāwas
‘tuj^um ākāsh wōṭh akisay hawāwas 549.
- ‘bōh ōsus wāv hyuh^u ākōsh¹ phērān
‘mē dīshith ōs^u daitēn prān nērān 550.
- ‘niyēm wuh carkh gānz^arith martē-lūkas
‘wuchus rēsh¹ āk¹ dīshith āyē tsakh tas 551.
- ‘dyutum tām¹ darbi-hond^u kān wuch tapuk^u zōr
‘mahābaliyēs yithis phuṭ^orun khōwor^u khōr 552.
- ‘tamyuk^u ōsum na gam wuñ tārahōs tshāl¹
‘amā khōtsān chus walanam asōr nāl’ 553.
- Angud tāñ wōṭh^u, ‘mē chum yāwun panun^u pūr^u
‘dimas wuñ wōṭh yimas shēhras karith sūr’ 554.
- Hanūmānan dopukh, ‘yāwun ma hōviv
‘bōh tāras tshāl yima tsintāyē trōviv 555.

¹ V. l. buḍith chus long^u gamot^u na-ta tārahōs tshāl.

- ‘wuchiv yēli Rāwanas kyāh āv yiphlās
‘taras wōñ bōh karas wuñ sōr¹say dās’ 556.
- wanani lāg¹ vird¹, ‘Halmot^u dōd cēwān ōs^u
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs’ 557.
- ‘diṭ^{on} ākāsh wōṭh sūrēn yiwan ḍyūṭh^u
‘dopun, “roṭ^unas,” Sumīras-tal khaṭith byūṭh^u’ 558.
- ‘yih kath tas kyāh tamis-nish Rāwanas zōr
‘ṭ^h kēh wān¹zēs na yot^u-tāmāth khasēs bōr^u’ 559.
- ‘wuchith Sītā khabar hēth nēr ṭ^hkan yūr¹
‘sa pānay zāni yēli yin dōh tamis pūr¹’ 560.
- roṭun tām¹ Rāza-Rāmūn^u mōkh manas yād
wōthith gav ṭhāl hēth zan gav wōthith bād 561.
- dapan, yēli sangara-pēṭha tām¹ zōra diṭ^u ṭhāl
sapon^u path pōñ^u tal gav zēr-i-pātāl 562.
- tyuthuy yēli wāv hyuh^u Halmot^u wōthith gav
gathith Lankāyē par Lankāyē-pēṭh pēv 563.
- sēṭhāh boḍ^u āch¹darāh tati dēḍē-pēṭh ōs^u
gathith Halmot^u tamis ōs^us-andar pyōs 564.
- dapan, tas Rāma-ṭandras-kun gamot^u man
lobun war Halmatan trāmūv^u gayēs tan 565.
- pakan gav ōs^u suh Sītāyē ṭhādān,
‘laban-nā lōla-cashmau mōkta hārāu’ 566.

28. HANUMAT REACHES LANKĀ.

- wuchun yēli shēhr-i-Lankā āshtaras gav
wanani log^u, ‘gath yih kyāh cyōñ^u, hē Sadāshiv’ 567.
- wuchun tath bāri-kani rōph sērē kañē sōn
bilhōrāk¹ tham jarith jawhar laban ṭōn 568.
- paṭh^hr¹ rawakan wathor^umot^u lāla-yōkūth
sab^uz tālav ta tārah^h mōkta jamrūth 569.

- wuchun darwāza sōna-tālav patyum^u wōj
pacēv-kani pariyē lōgith phōj-dar-phōj 570.
- hēr sōṭhkūc^u wuch^un sōr^uy sar-ā-pāy
dopun, 'sōrgas-andar Yindras na yitsh^u jāy' 571.
- Dhanēsht-Kōmār Vishōkam ōsⁱ shēran
baran dārēn wōṭēn brāndan ta hēran 572.
- Vasanth-ādēkh shēh rēth nēth ōsⁱ bar-pāh
kamar-basta ci guldasta ba-yēkh-jāh 573.
- wuchun Yindrāza sōpon^umot^u suh gil-kār
sambālan sāta sātay dar ta dēwār 574.
- tatiy nēran totuy wātan prabātan
sandyā waktan tsand^ar ōyith prabātan 575.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy¹ 576.
- wasav-kani rēshⁱ wuchin lāgⁱmātⁱ sitāran
laban wuchⁱ wuchⁱ laban zan mōkta-hāran 577.
- timan-pēṭhⁱ-kinⁱ wuch^un tas Rāwanas jāy
tithis asōras manōshē-sond^u kyāh chuh parwāy 578.
- wuchan gāv sārēniy bāhwānⁱ barūjēn
wathor^umot^u pharsh zan ākāsh han-han 579.
- sa Lākhⁱmī wuchta Lākhⁱmī kyāh wanan rūz^u
yiwan Brahmā karan chuy Thōkuras pūz 580.
- wanith hēkⁱzyā Ogun tas ōs^u wāza
Kar^am muharir ta nōzir Dharmarāza 581.
- Shimāluk^u Wāv tati prath-sāta āsan
ḍuwan lath dāri-sūty āman ta khāsan 582.
- Warun^u pāñur^u yiwan tot^u pōnⁱ-pānay
dapan Dayē-gara Dashē-Rāwun bahānay 583.
- Kazal-wan cūkⁱdar zan tas chih mārān
nakhas-pēṭh zinⁱ-gēḍāh hēth pāna lārān 584.

¹ This verse accidentally anticipates verse 578.

- tithay Butarāth kaṇḍ¹-hūr⁰-hish⁰ wuchiv tshal
liwan pānay prabātan Ṭhōkuras-tal 585.
- bihith tati Rōgīnā lōgith sa sañēwōr⁰
timan sārēn¹ sa Sītā wātanūc^a tōr⁰ 586.
- yih kēshāh tati tih kar sōris jahānas
raṭith Yēm-rāza thow⁰mot⁰ kaḍ-klānas 587.
- yimay sāmāna yēli pānay tatiy dīth¹
Hanūmānan, tamis pādan dīmas mīth¹ 588.
- sēthāh khōsh gav wuch⁰n yēli jān jāyā
dopun, 'karanōv⁰ kām¹ yīth⁰ Vishṇu-māyā ' 589.

20. THE BUILDING OF LAṆKĀ.

- dopus tān Nāradan, 'wuch kyāh karan Day
'Wumā-dēvīyē dōha aki yēth yiy gay 590
- 'shēran sōpūn⁰ Shiwas tami roṭ⁰ bahānūh
'"gaṭhēm āsun bēhun⁰-kyut⁰ r⁰t⁰ makānāh " 591
- 'Shiwan yēli būz⁰ prayōv tas tiy yih khōsh gōs
'karith taph Rāwanan mong⁰mot⁰ yih gara ôs⁰ 592.
- 'Dhanēshṭ-Kōmār Vishōkam manganōwun
'"lodun gara tyuth⁰," dopukh, "yuth⁰ tambalō-
wun " 593.
- 'pakan gay tim z⁰h yēli sōruy tshandīth āy
'Prazāpath jāyē-nish "prōn⁰y " dapith drāy 594.
- 'wuchukh yēli būtarāth sōr⁰y barābar
'wōthith ākōsh¹ gay dīyūthukh samandar 595.
- 'wuchukh pōñis-andar dīyūthukh zuwāh jān
'dopukh, "kām¹ kyāh-sanā kor⁰mot⁰ chuh yuth⁰
dān" 596.
- 'pryutshukh Brahmā-juwas, "sōruy yih zal ôs⁰
'"zalas-pēth sōrga-dwārāh paḍa kar gōs " 597.
- 'dopukh Brahmā-juwan, "yēli nā Garuḍ zāv
'"lūj⁰s bōchē gav wōthith Kashēpas-nishin āv 598.

- ‘ “ dopun mölis,—ts^h kēṭshāh khyon” t^hkan dim—
 ‘ “ dopus tāmⁱ,—khēn ts^h mad-host” biyē akh krum. 599.
- ‘ “ trē-hath kruh thādⁱ chih tim tawa-nishē dōgan zīṭhⁱ
 ‘ “ karani lāgⁱ yōd sēṭhāh,—Garudan tithay dīṭhⁱ 600.
- ‘ “ tithay yēli wāv-hyuh” zōgith gatshith pyōkh
 ‘ “ panjan dōn-tal tulin ākōshⁱ hēth gōkh 601.
- ‘ “ niyēn tot” pārizātuk” ōs” yēti kul”
 ‘ “ wuchiv tāmⁱ mōsaman kyāh trāpajyār tul” 602.
- ‘ “ duzōlis-manz tim hēth yāñ thūv^un zang
 ‘ “ gōbēra-sūtin kulis woth” ts^hsta akh lang 603.
- ‘ “ roṭun lang tōti-sūty, wuchⁱtav tasandⁱ gōn,
 ‘ “ raṭēs yōdnai wasith butarāth gayēs bōn 604.
- ‘ “ onun pōñis-andar dōrith dyutun lang
 ‘ “ halani lūj^u būm biyē ākāshē-pēṭh Gang 605.
- ‘ “ languk” gōḍ byūṭh” pātālas-sūtin suv
 ‘ “ lanjēn ar^hhākh log” yuth” sōponus zuv 606.
- ‘ lodukh gara Yīshōras yēli gayē hēmsā
 ‘ languk” kūn^u āv lagi ath nāv Lankā 607.
- ‘ lūz^un tīṭh^u Lōkh yīṭh^u dīṭh^uth tsē pānay
 ‘ wuchakh wōñ kyāh karēs Sītā wakānay 608.
- ‘ manōshē-lūkas andar yuth” wājē-hond” krēkh
 ‘ kūr^us prōvish Shiwan darmuk” dyutun shēkh 609.
- ‘ tapīshōr rēshⁱ ta brōhman āy sālas
 ‘ timau darshun karith mang kūr^u na mālas 610.
- ‘ Pulastēs-sūty putur” Lankāyē yēli tsāv
 ‘ Shiwan yāñ ḍyūṭh” wārāh khōsh tamis āv 611.
- ‘ kūr^un pūzā ta pōtra-tsāl trōwun
 ‘ dopus, “ dakhēnā mangyūm kyāh kas gatshēm dyun”” 612.

- 'dopus tám¹ Rāwanan, "Lankā gathēm diñ^u"
 'dopus tám¹ tōra, "dits^umay wuñ gathēm niñ^u" 613.
 'tithay dits^unas ta tám¹ kür^unas hawālay
 'mōkalīth mas korun lōgun suh zālay 614.
 'korun tám¹ sankalaph dits^unas sa dānay
 'samith sōriy diwatā ōs¹ pānay 615.
 'suh Brahmā Sūrē Tandrama Shiv chuh pānay
 'chēh kyāh kath tas-nishin dān ōs^u bahānay 616.
 'hēwan chuh mōshkh prath pōshēs baran lōl
 'sēṭhāh tsālan ta gālan chuy-na kāh byōl^u 617.
 'yēmau taph kor^u tīman yēlī gav ahankūr
 'dapan bōna rākhēsān dyut^unakh raṭith mār 618

30. THE STORY OF PULASTYA, THE BIRTH OF RĀVAṆA AND HIS BROTHERS AND SISTER.

- 'korun tyuth^u tēlī yēlī yuth^u manas gōs
 'dōhay dēwan ta asōran yōd sēṭhāh ōs^u 619.
 'samayē aki yōd korun Yindrāza vīran
 'kōlav-kin¹ āyē rākhēs-bāyē yīran 620.
 'yōdas Yindrāza gav pēv rākhēsān wāv
 'wuchiv kētha-pōṭh¹ ts^unē-phati-tala tēngul drāv 621.
 'rēshwāh akh boḍ^u Pulastē ōs^u tas nāv
 'prabātas wōṭh^u nadiyē-pēṭh buth^u chalani drāv 622.
 'sandūkhāh akh wuchun pōñis andar ōs^u
 'roṭun thaph dith andar wuchanuk^u manas gōs 623.
 'wuchun mutsarith triyāh dīṭh^un harith prān
 'dōyīm^u tas dōd cēwan kañēkhāh wuch^un jān 624.
 'kañēkh khōr^un ta mōj^u tamis tāt¹ trōv^un
 'athan-kēth tám¹ baṭhis-pēṭh wāra khōr^un 625.
 'niyēn pānas-sūtin gara wātanōv^un
 'gāras pananis andar tám¹ wāra thōv^un 626.

- ‘kür^ūn tāmⁱ yiy pratigyā pānasay-kun
 ‘“thawan göbaras vēwōhⁱ āzⁱ,” manasōv^ūn 627.
- ‘sapūn^ū tas tōṭh^ū rūch^ū tāmⁱ ōṭha-nawa-mōs^ū
 ‘baḍith būz^ūn sa ōkh^ūr^ū rākhēsēñ ōs^ū 628.
- ‘wuchiv triyē-bāwa yēli tas āv yāwun
 ‘prasani lūj^ū zyuth^ū göbur tas zāv Rāwun 629.
- ‘wuchukh tas dah-kala narē dah dōgañē wuh
 ‘mōcēr wārāh ta zēchēr sāsa-bādⁱ kruh 630.
- ‘wanith hēkⁱzyā tasond^ū mōkh ōs^ū aḡna-sond^ū kōṇḍ
 ‘mōkhas-pēṭh dand z^ah zan t^amarāvⁱ mōṇḍⁱ 631.
- ‘manzali manz-bāḡ zangan yēli kaḍan kād
 ‘wōtur^ū-kun phēri dakhēnas-kun diwan tār 632.
- ‘tih ḍīshith khūts^ū ryosh^ū dop^ūnas, ‘yūtuy pras.’
 ‘tamis-patā zāv Khara-dēv biyē rōṭas 633.
- ‘z^ah karmishṭh zāy rākhēs drāy tim tōr
 ‘kalas-pēṭh hēṅg path-kun hālⁱ timan khōr 634.
- ‘dayēs hāwun^ū chuh Rāwun wōkha-bunⁱyād
 ‘rum almāsāvⁱ kañūv^ū tsam aḍijē phōlād 635.
- ‘logus yēli mas Kumbhakarṇas tsūt^ūn nān
 ‘sēṭhāh ryosh^ū khūts^ū aḡnas tāmⁱ humun pān 636.
- ‘wuchiv vīduk^ū asar ḡav pēv Vibhīshēñ
 ‘tamis-patā zāv biyē Dhana-Waish^ērawan 637.
- ‘manas yiy ḡav tamis tiy ōs^ū hāwun^ū
 ‘karun^ū tas pāna ḡav dēwāna Rāwun ’ 638.

31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

- dapan, Nārad-rēshiy thūv^ūnas yih lādan
 (Hanūmānas bōh wandas cashma pādan) 639.
- pakan ḡav ōs^ū suh tas Sītāyē tshādān
 ‘laban-nā lōla-cashmau mōkta hārān ’ 640.

- wuchun bāgāh bihishtuk^u sōrga-dwārāh
wuchin tati ōsⁱ phēran daity wārāh 641.
- samēmātⁱ sārī samsūrākⁱ tatiy gul
amā tath bāgwān kāway na bulbul 642.
- wuchun hyot^umot^u dilas-pēṭh dāg lālan
dapan, 'dūrēr bōnā chus yār tsālan' 643.
- ariñ hēs^umūs^u nakhas-pēṭh dōn^u-pōshēn
dapan jāphur^u gōlābas, 'chus-na pōshēn' 644.
- yēmb^r-zal bara gōmūs^u barg-i-kōsam
dapan, 'kōtāh zarith hēka cashma lōsam' 645.
- 'bab^r^u bētāb gōmūs^u pān māran'
batakh-liṭis dapan dōn gul-i-anāran 646.
- laḍar-pōshēs dapan waṭa-phātⁱ ta zindōr
'phōlakh-nay pāna asē wātyā karun^u zōr' 647.
- wadan pampōsh, 'āsam cashma lōsan'
tamis shēmshēr hēth gav lārī sōsan 648.
- samīth sōmbul sapon^u nargis rūṭ^un hiy
dapan tas kāripātⁱ, 'mūz^ulām myōnⁱ chi'y' 649.
- gōlābas ōs^u lāyan nād maswal
'yitam chēm tūrⁱ-kun rātas dōhas kal' 650.
- garaza Sītūyē sōrgacē hiyē pēyē hāy
tyuthuy yuth^u pōpiyēn narakas andar jāy 651.
- wuchun tsāmōt^u dilas tas dūrēruk^u dāg
dapan, tāmāth suh Rāwun wōt^u dar-bāg 652.
- kulis-pēṭh khot^u Hanūmān tsāyi-hol^u byūṭh^u
yih kēshāh kor^u timau sōruy tih tāmⁱ ḍyūṭh^u 653.

- wuchiv, dar-bāg yāmāth tsāv Rāwun
pariyē pūrith hyotun sāmāna trāwun 654.

yēmb^ur-zala nāra-sūtin kārī-pāt¹ gay
pēyēs öyīna-pānas dēshēwun^u khay 655.

wanani lūj^u Rāwanas, 'lānath tsē lāriy
'bōh māray pān myōn^u bartā tsē māriy ' 656.

dopus tām¹ tōra, 'tām¹-sond^u bīm kam hāv '
dopus tami, 'āy lasanūc^u shēkh wōñ trāv ' 657.

dopus tām¹, 'gotsh^u suh yun^u karahōn bōh barbād '
dopus tami, 'yēli yiyiy yut^u tēli pēyiy yād ' 658.

dopus tām¹, 'kar chēh tas yut^u pōshēnūc^u bāth '
dopus tami, 'kyāzi āham tsūri hēth rāth ' 659.

dopus tām¹, 'rōz khōsh wōñ gav suh wan-wās '
dopus tami tōra, 'yith Lankāyē kari dās ' 660.

dopus tām¹, 'rōz khōsh wādāk¹ shēh rēth sūr¹ '
dopus tami, 'wōñ yiyēm bartā niyēm tūr¹ ' 661.

dopus tām¹, 'wōth sōkhāk¹ sāmāna pairav '
dopus tami, 'cyōn^u dōkh dīshith tsētas thav ' 662.

dopus tām¹, 'myōn^u bōzun^u chuy ganīmath '
dopus tami, 'kar ts^ah biyē dōh paishē phursath ' 663.

garaz tas-kun wuchith yūts^u gayē tamis hān
khabar chyā kōna push^ērōwun Dayēs pān 664.

tamis Mandōdariyē yēli kōchi-kēth ös^u
rētan shēn-hünz^u sa zan zāmüts^u tamis ös^u 665.

wanani lūj^u, 'Rāwanas yōdwai bōh bāwas
'anith Sītāyē-hond^u zātukh bōh hāwas 666.

'yih mā mārēs bōh mā gatsha naraka-wōsiy '
tamik¹ sör¹y lakhēn tas yād ösiy 667.

dopun tas Rāwanas, 'ruswā gatshakh-nā
'yih māriy pān ada aphsūs ts^ah khēkh-nā ' 668.

33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv
Hanūmānan wuchun Sītāyē-nish āv 669.

gōḍañ tas-kun wuchith kath pāna bōw^{an}
kaḍīth tas Rāma-ṣandruñ^a wōj^a hōv^{an} 670.

achēn tamī wōj^a lōj^{an} gūsh biyē ās
mor^{an}āh ōsus gamot^u shēv biyē zuv ṣūs 671.

wōḍañē wōṣh^a Halmatas-pēṭh ālowun pān
wandani lūj^a Rāma-ṣandrañē wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
sōn^u wōlō barawō shōdī 673.

drāv kaṭh-kosh^u grazū pñ-chulō
zara ṣālⁱ nō wōndākⁱ dōdī
wuzū nēnd^ari wuñē chēyē sulō
sōn^u wōlō barawō shōdī 674

kāwa-kumor^u wuchū pōshēnūlō
āv nālan zan phārⁱyōdī
bāwū dilākⁱ gam-gōsa gulō
sōn^u wōlō barawō shōdī 675

nāwū man tan nērū sōmbalō
pēv zamīnas khat-i-āzōdī
pyāla hēth chēy yēmb^ar-zalō
sōn^u wōlō barawō shōdī 676.

hāwū darshun Yishēbūr^a wōlō
chīm mē gōmātⁱ lōlan lōdī
shīshē karān chuy kōlakōlō
sōn^u wōlō barawō shōdī 677.

ṣāv sōth tay nab gāv khulō
būtarōṣ^a-pēṭh ṣol^u phasōdī
ṭēka-batūñ^u yirⁱkumi phōlō
sōn^u wōlō barawō shōdī 678.

hāwū prakāsh gāsh hō phōlō
 wuchū sūrēn phir^u munōdī
 chēm nō yiwān rātas zōlō
 sōn^u wōlō barawō shōdī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS
 THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

Hanūmānan dopus, 'wuñ-kēn hēmav wath
 'dapakh yōdwai bōh tas-nish wātanāwath ' 680

dopus tami tōra phīrith, 'chukh ts^h sāda
 'mē wātēm mōl^u Rāwun yiy chuh wāda 681.

'ḍūj^us yēli wāsanā ath yiy chuh ḍastūr
 'sōnas sartal ahankāras gāthēs sūr 682.

'dōyum^u tas Rāma-tsandras rōzi pāmā
 'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts^h wantas myāñē zēvi yiy¹tan suh pānay
 'mē niy¹tan mōkalōvith kaid-khānay 684.

'suh gairath gōs kot^u kāwas dyutun kān
 'niyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth^u yuth^u na jāman wāv tsāmōt^u
 'suh gul chukh-nā wuchan kyāh bara gōmōt^u ' 686.

parani lūj^u, 'Rāma Rāma hāy yih kyāh gōm
 'kaman parazan r^ayēn-sūtīn gayēm kōm^u ' 687.

yithay būzith suh Halmot^u tsāv dar-bāg
 dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rāma-Lākh¹man tim karan jōsh
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689.

'balāvīr abada-bād¹ āsan timan-sūt^y
 'jamāh āmāt¹ jamāh yin bīyē kōh kūt¹, 690.

yithay gānz^arith dopun, 'wuñē chum gānīmath
 'balāvīrī panūñ^u hāwakh chēh phursath ' 691.

- tithay wōth^u tami būgākⁱ sōrⁱ tsandan-kulⁱ
kaḍani log^u mūla daitēn tsunani tulⁱ tulⁱ 692.
- tyuthuy wōth^u shōr yēli tāmⁱ Rāwanan būz^u
Sakhāsōr rākhyusāh tāmⁱ phōj hēth sūz^u 693.
- Hanūmānan timan yāgar-pachinan
kajyēnakh lanjē byon^u byon^u tsari-bacan zan 694.
- khabar yēli Rāwanan būz^un barūbar
nēcuyw^u sūzun sēthāh hēth phōj lashkar 695.
- Hanūmānan, dapan, kārⁱ zōr paidāh
thūv^un na rākhēsan lasanlūc^u wōmēdāh 696.
- nēcivⁱ tāmⁱ-sāndⁱ, dapan, kārⁱ wārayāh tshai
onun tsōḍith dyutun dōrith panjan-tal 697.
- panjan-tal hēth koḍun tūn tāna-tāna
tithay yitha dach khēwan chīy dāna-dāna 698.
- sēthāh yēli Rāwanan zōrāwarī ḍīth^u
onun tsōḍith nēcuyw^u zyuth^u hyuh^u Yindarzīth 699.
- dopun tas-kun, 'tsē chuy-nā dāna yinsūph
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.
- Yindarzītan niyēn lashkar sēthāh sūty
karani log^u yōd kathāh chēna mūra gay kūtⁱ 701.
- dapan, tāmⁱ lōy^u phūsⁱ Halmot^u korun band
suh khōsh sōpon^u Hanūmānan korus phand 702.
- sa phūsⁱ yāmāth tamis dōrith diwān ōs^u
panjau-sūtin tsaiṭh tāmāth tsunān ōs^u 703.
- tamis tāmāth yithay Brahmā-juwan won^u
'ts^uh raṭh phūsⁱ khōts^uh ma mōra chuy Vibhīshēn' 704.

35. HANUMAT BROUGHT BEFORE RĀVAṆA. THEY SET FIRE TO HIS TAIL,
AND BRING HIM BEFORE SĪTĀ.

- raṭh tāmⁱ Rāwanas-nish wātanōwun
gandith tasandis palangas-sūty thōwun 705.

- tiy yām wuch^u Rāwanan sūpon^u sēṭhāh shād
wanani log^u bar-pisar, ‘sad āpharīn bād’ 706
- dopun asōran, ‘wōthiv thod^u wāra pōvyūn
‘baras-pēṭh pōst wōlith zinda thōvyūn’ 707
- Vibhīshēṇ āv ta līlā kūr^un tas-kun
dopun tas, ‘kar yih kōsid wāti mārūn’ 708.
- tithay būzith sapon^u krūdī suh Rāwun
matsar kor^u tāmⁱ Hanūmān hyotukh pāwun 709.
- timan asōran kamī mā kēh-ti zōran
amā harakath mulay kūr^unakh na khōran 710.
- tamannā yēli timan asōran panun^u sūr^u
wanan chih, zang tāmⁱ trōvith tshuñ^un dūr^u 711.
- kalas harakath kūr^un Rāwun wasith pēv
paṭh^ari-pēṭha takht dārⁱyāwas-andar gav 712.
- sapon^u raswā suh Rāwun yēli wuchun jōsh
Hanūmān pēv pathar zan gav suh bē-hōsh 713.
- dopun dar-bēkhōdī zan pōnⁱ-pānas
‘mē kar māran khalish kāsan jahānas 714.
- ‘tshunēm kūh-kus mē nōlⁱ parbuth ba-gardan
‘laṭis kar nār gāṇanam zālanam tan’ 715.
- ṭ^akan gay parbatas sūrākh tōrukḥ
sapon^u ḍōṇḍūra, ‘Halmot^u-Ludr mōrukḥ’ 716
- onukḥ sōris jahānas phamb tshōrith
wolukḥ tas lacē dyut^uhas tīl dōrith 717.
- sapon^u yīrshād, ‘wuñ gātshi nār tas dyun^u
‘dazun^u hēyi jal^ad gātshi Sītāyē-nish nyun^u 718.
- ‘sa yēli dēshēs mashēs tēli Rāma-sond^u nāv
‘wadun^u hēyi, “kyāzi Halmot^u Lōki-pēṭh āv” 719
- ‘sa Sītā yēli dazan tas dēshi nāra
‘timan shēchⁱ sōzi kāh yiyi na dubāra’ 720.

36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO
THE GOD OF FIRE.

dazawun^u suh dīph hyuh^u Sītāyē-nīsh nyūkh
wanani lūj^u, 'kyūh dēkas myōnīs Dayēn lyūkh^u' 721.

wadani lūj^u yuth^u sapon^u sahlāb jōriy
bōh khūtsus gathān ālam-i-āb sūrīy 722.

ashiki tami āwalana gayē nāvi manz-bāg
zinday zan gūd^u gayē tatsi tūvi manz-bāg 723.

murani lūj^u atha dōnaway wuṭh chēh tsūpan
'Hanūmānō ts^h wolukhō myōn^l shāpan 724.

'tsē gūnd^u nay rēh mē gond^u nam jigaras nār
'shēran gathā Aḡna-rūzas wōñ bōh wana zār 725.

'Ogun-rāzō yih zālun mupht nō chuy
'chuh kōsid Rāma-tsandrūn^u gōp^h th nō chuy 726.

'yih mō zālun suhō ākōsh^l tsē zāliy
'akiy kāna suh cyōñ^u rum-rāṭh gūliy 727.

'suh tām bōziy yih mā rōziy khaṭīth wōñ
'mē yiṭh^u rēh tāli-kin^l nēriy phaṭīth wōñ 728.

'mē chēm tas Rāma-tsandrañē khrāvi-hūnz^u driy
'amis nō ṭōṭh^u biyē kāh tamīs chuy 729.

'khēmā nō karay bōti, nō wōñ yiyēm ār
'mē sōpon^u asandi-khōta wōlinjē-pēṭh nār' 730.

wanani log^u Aḡna-dēv tas-kun, 'mē chēm pray
'karan tsḥēta wōñ tsē sākhyāth tath mē chum Day' 731.

dopus tām^l biyē, 'mōlum chum mē dātā
'wōpar chum na mē chum santān mātā 732.

'khabar chēm nā yih Halmot^u bābath^h r chum
'mē zālūñ^u Lōkh biyē Rāwun shēṭh^h r chum 733.

'yih mā lōsēm kōmbaka-bāpath bōh yut^u ās
'kōmōrī dēka-būd^u phōph mōj^u kyāh mās 734.

- ‘Ogun ada wāti push^ērun Mahākālas
 ‘khalal yōdwai amis gāthi mō-yē-wālas 735.
 ‘ts^{ah} mātā man panun^u wuñ sāwadān thav
 ‘naniy sōn nāra nīrith yēli dazēs zav’ 736.

37. THE BURNING OF LĀŅKĀ. DEPARTURE OF HANUMAT.

- dapān, Aḡnan ta Wāwan kor^u atha-wās
 lūr^ūkh Lankā zi kor^uhas sōrⁱsay dās 737.
 yih ôsus sōn tih phuṭ^arun sangara-sūty
 ḡanz^ari kus tath sōnas-tal daity ḡay kūṭⁱ 738.
 dapan, kuni kuni ôsus tath tsandan-dār
 phirōw^unas loṭ^u ta ḡond^unas sōrⁱsay nār 739.
 sēṭhāh wōṭh^u shōr kāh shēth pōr zōlin
 satan ḡav sūr biyē tāmⁱ tsōr wōlin 740.
 kathāh chēna kāh shēth kruh bādⁱ panāhdār
 karin rātas barābar wuch tasāndⁱ kār 741.
 tyuthuy tāmⁱ rākhēsan jabrūth hōwun
 bāhan burjan-andar akh burja thōwun 742.
 wanani lāḡⁱ rākhēsan, ‘samsār tsḥōṭ^u ḡav
 tyuthuy Lankāyē shēhāras añēḡoṭ^u ḡav’ 743.
 kür^ūn Sītā sa tāmⁱ añēḡaṭē-manz lāl
 korun tas Rāma-tsandras-kyut^u yih r^ot^u. phāl 744.
 dits^ūn yēli tsāl tāmⁱ Lankāyi-nishē drāv
 tasūnz^ū tizī wuchith shērmanda ḡav wāv 745.
 nakhas-kēth kōh hēth ḡav pēv barābar
 totuy yēth parbatas-pēth ôsⁱ wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

- timau bor^u cāv yēli Halmot^u yiwan dyūṭh^u
 ḡatshith Sugrīwanis bāḡas tsḥunukh lūṭh 747.
 ḡatshith won^u pād^ashāhas bāḡ^awānan
 ‘bōh kyāh kara chuy-na Hanūmān tsē mānan’ 748.

- h^anani Sugrīv log^u jāman tshēñ^os tūñ^a
 tih zōnun Halmatan r^ots^o r^ots^o khabar ūñ^o 749.
- wanani r^ots^o r^ots^o khabar log^u yāñ Hanūmān
 pakan gay Rāma-tsandras-kun khōshī-sān 750.
- tamis ḍishith barani lāg^l lōl akh akh
 karani lāg^l sōr^l tas manzil mubārakh 751
- dopukh Rāmas, 'Hanūmān bā-khōshī āv'
 barani log^u Rāma-juv Sītāyē-pēth cāv 752
- prīṭhani log^u tas, 'sa Sītā kas gamūt^o dās
 'zinday chyā kina marith gayē kyāh banith ūs 753.
- 'ts^ah yēli wuch^unakh tētas mā kēh korun myōn^u
 'sōkhas-pēth chyā tamīs mā kaīsi-hond^u krōn^u 754.
- 'wadani lūj^o kina asūn ōs^o Lōki-pēth bīth^o
 'mē mā tshādān yēli sa Rāwanan ḍīth^o 755.
- 'dopun kyāh, "wan gomot^u bartāh," chusā yād
 'asan mōkh ōs^u tas kina gōs bēdūd 756.
- 'suh nā Lākh^lman mē tas-nish ōs^u thōw^umot^u
 'tamis trōvith suh mēy pata ōs^u āmot^u 757.
- 'tasond^u mā gōsa kēh tami won^u bāyēn
 'bōh chus khōtsān amis tīm yuth^u na lāyēn 758.
- 'sa dūz^omūt^o ōs^o-nā zala-ānd^ara nāra
 'wonun mā, "ōra-hashē kūr^onas awāra " 759.
- 'apoz^u chuna mājē mōlis tūri zāmūt^o
 'wonun mā, "kas bōh chēs bāgān^l āmūt^o " 760.
- 'khabar chyā rūz^omūt^o āsyā tamīs zān
 'tih yāmāth wani tām biyē chēs tulūñ^o hān 761.
- 'wonun mā mājē-nish hashē-hond^u malāla
 'mē mā raṭi bab tasond^u kuni dōha nāla 762.
- 'wonun mā, "wardanau-kani būrza chum nōl^l"
 'bōh chus thāran tih mā būzum tasānd^l mōl^l 763.

- ‘ tsē dop^uthas-nā yih, “ gav Day mandachāwun^u
 ‘ “ apoz^u poz^u wōrivyuk^u mālini bāwun^u ” 764.
- ‘ wonun mā, “ vēgi-pēṭha wanwās kūr^unas
 ‘ “ bōh ôs^us rōñ^u kawa-putshy dās kūr^unas ” 765.
- ‘ tih mā won^unakh, “ mē khōlī khēv wōpal-hākh ”
 ‘ wanan mā lūkh, “ kahanza rañē banith ākh ” 766.
- ‘ tih mā dop^unakh, “ mē trōvith gav shikāras ”
 ‘ kūr^un tami āwaṭhan sūraṣ ta nāras 767.
- ‘ bōh chus gaṇz^uran yih kath mā gayē sēṭhāh tūl
 ‘ amiy kathi-sūty tshēnanas mālinik¹ mūl ’ 768.
- wadan tām¹ tas wonun Sītāyē-hond^u hāl
 ‘ yih kyāh āshtsar kōna az-tāñ Rāwanas kāl 769.
- ‘ sa yiṭh^u āwāra gamūts^u tyuth^u kāh ma ōsin
 ‘ jal^ud Yīshōr gatshith tot^u vyād kōsin 770.
- ‘ kasam chum cyōn^u chukh prath chīza-nish pākḥ
 ‘ pēwan chēm yād wōlinjē chim gatshan cākḥ 771.
- ‘ wadan yūts^u gāshē-nishē ḍīṭh^um anyēmūts^u
 ‘ gamūts^u aphshōrda zan ākāshē pyēmūts^u 772.
- ‘ amā wuch^umas triyāh akh chēs waphādār
 ‘ rachan bēkas chēh tas zan mōj^u gamkhār 773.
- ‘ galan yūts^u zan chalan ashi-sūty jāma
 ‘ haran yūts^u osh^u paran ōs^u, “ Rāma Rāma ” 774.
- wanith tas tiy dopun, ‘ ṭor^u bōz pānay ’
 wanan kēh kēh ditin tām¹-sānd¹ nishānay 775.
- tih būzith Rāma-juv bētāb sōpon^u
 suh nārūc^u rēh wuchith sīmāb sōpon^u 776.

YUDDHA KĀṆḌA.

30. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khabar gayē garm sōmbōrukh kushūnay
kathāh Wōlī ta Zāmōwan namūnay 777.

pakan mōkta chakan wādar ta tim pānz'
dapan kēh, 'tshāl mūrav,' kēh, 'tarav mānz'' 778.

samith gay wōt' tati dyūṭhukh samandar
wuchith pōñis parandan lāg' phuṭani par 779.

karani log^u Rāma-juv Warunas madārāh
'mē ath pōñis t^hh kuni-kin' hāv tārāh' 780.

dilāsāh karana-sūty būz^s-na Warunan
tulun tāñ tīr, 'zai zālan bōh han-han' 781.

Warun^a sōpon^u shēran korⁿnas dilāsay
'bōh cyōnuy band yot^u-tām zinda āsay' 782.

korun rad tīr wōtarā-khand-kun pēv
saponⁿ tati dākh dodⁿ sōruy sh^hhāh gav 783.

wonus Warunan, 'dōbāh akh ōs^u āsan
'chalan wast^r rēshēn jōgēn sán'yāsan 784.

'wanas-manz wādurāh ōsus Bolō nāv
'khūts^o tsakh dōb^u wuchith yūts^u tas hasad āv 785.

'wanani log^u tas dōbīs, "mē-ti kēh chalān ās
'"chalakh-nay chāl'mát' mē-ti kēh walān ās 786.

'"na-tay pōñis-andar tshunanay chalan-kūñ^u
'"wāt'hēs-tāñ gashān āsiy-na zāh nūñ^u" 787.

'mudā tas tiy korun dōb^u āv lācār
'rēshis-nishē gav wadan tas yūts^u wonun zār 788.

'korun tām' wākh, "yōsa kūñ^u Bol^u ba-dār'yāv
'"barith pōñis-andar diyi tath gashin nāv" 789.

- ‘ Sadāshiv chuyna rēsh¹-sond^u wākh phirān
‘ yih kēh pōñis-andar tshun^u tām¹ tih yīrān 790.
- ‘ suh chuy wuñ-kēn diwan sīnā-andar tshōh
‘ karan khādmath suh cyōñ^uy rāth ta dōh ’ 791.
- tih būzith Rāma-juv kōtāh sapon^u shād
wanani log^u bar-Warun^u, ‘ sad āpharīn bād ’ 792.
- baṭhis-pēth Rām-juv yēli phōj hēth gav
tamis tāmāth Balāvīrun^u tētas pēv 793.
- hukum yiy drāv, ‘ sōth^u gāṇanas diyiv tshōh ’
athan-kēth pānz¹ ta wādar āy hēth kōh 794.
- tulan pal Bol^u thāvin pōñis-andar tim
gōṇdukh sōth^u Lōki tāmāth bōna yih kor^u kām¹ 795.
- khōshī kūr^u sārēv^uy sōth^u jān kyāh gōs
khajēr hath kruh ta zēchēr tsōr hath ōs^u 796.
- dōhan trēn sōth^u gōṇdukh tār¹ tā cahil rōz
trē-ālam jama āmāt¹ wāra poz^u bōz 797.

40. AṅGADA'S EMBASSAGE.

- khavar yēli garm sōpūñ^u dūra-nazdīkh
sapon^u tsas Rāwanas gōs gāshē tōrikh 798.
- khavar būzith suh Rāwun gav khabardār
khavar tām¹ kūr^u, ‘ gāṇdiv Lankāyē dēwār ’ 799.
- Angud paigām hēth yēli gōs dubāray
khotus zōj^un ta wōj^un wāra-wāray 800.
- dopus tām¹ Rāwanan, ‘ sir bāv kyāh chuy
‘ pathar pēh wan ts^uh ōkh^ur^u nāv kyāh chuy 801.
- ‘ pozuy wan kyāh chuh ōkh^ur^u kīna dar-dil
‘ tsē zōj^uth Lōkh ami-nishē kyāh tsē hōsil 802.
- ‘ panun^u kus chuy ts^uh kas-sūty chukh ts^uh kas zākh
‘ marani kīna zinda rōzani kyāh karani ākh ’ 803.

- asān Angadan jawāb tas dyut^u zi dīlkhāh
tyuthuy yuth^u Rāwanas tamī-sūty gav dāh 804.
- ‘bōh chus tasonduy nadiyē-pēṭh yus karan shrān
‘angōchas walana ākh āy^l dēv-i-nādān 805
- ‘bōh ōsus dōd cēwan tamī wakhta mōsum
‘moṭhuy kētha myōn^u buth^u kar wāra mōlum 806.
- ‘tithay roṭ^umakh yithay hūnis raṭan s^h
‘na-tay yitha dōda-shur^u khūz^uras diwan t^h 807.
- ‘dopus tam^l Wōliyēn, “wōñ atha trāwun”
‘pazyā mē dushṭa wuñ-kēn zōr hāwun^u” 808.
- dopus tam^l Rāwanan, ‘kot^u gav suh Wōlī
‘zinday chwā kina kūr^un tam^l jāy khōlī’ 809.
- wadan won^unas, ‘korun tam^l cyōn^u hyuh^u pāph
‘hyotus zuv Rāma-ṭsandran kar t^h yinsāph’ 810.
- dopus tam^l tōra phīrith, ‘āy^l barādar
‘pisar nā kāsh^ukē āsakh t^h dōkhtar 811.
- ‘kēthau tas mōl^l-sond^u kartūth tē trōwuth
‘zinday ōsith marith kētha mandachōwuth 812.
- ‘tasond^u gara-bār kētha paradēn dyututh khyon^u
‘tē-hyuh^u santān tas mōlis pazyā zyon^u 813.
- ‘tē nay tākath yimay sūtin tē tot^u bōh
‘hēmāv tas khūn az-aphsūn-i-jādōh 814.
- ‘dimay hisa sāryukuy sata-kin^l baray lōl
‘gumān gāthi sārēniy biyē zinda gōs mōl^u” 815.
- dopus tam^l tōra, ‘kam-zātō yih mō wan
‘yinay gārdan dinay wōñ Rāma Lākh^lman 816.
- ‘pozuy won^umay chēyēy yēkhbālmandī
‘shēran sōpan ma kar kēh khōd-pasandī’ 817.
- tithay būzith suh Rāwun āv dar-jōsh
gōṇḍukh Angud dopukh tam^l, ‘wōñ kariv hōsh’ 818.

wōdañē wōth^u tāj nyūnas pāna az-zōr
kalas dyut^unas akhāh sōpon^u sēthāh shōr 819.

jamāh rākhēs sapānⁱ tas āvūr^ukh tan
tsaṭan māran wōthith gāv tshāla māran 820.

athas-kēth tāj hēth rāzas-nishin gāv
shēran gāv Rāma-tsandras-pēth paran pēv 821.

41. VIBHĪṢAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS
RĀMA AND IS MADE KING OF LAṆKĀ.

dapan, yēli Rāwanas tāmⁱ zōra nyuv tāj
Vibhīshēṇ tāmⁱ korun tami mulka yēkhrāj 822.

prīthōnas tas, 'wanum yith kyāh chuh tadbīr'
dopus tāmⁱ tōra, 'pānas chuy tsē takhsīr 823.

'sahal waziyāh kathāh akh ōs^u āsān
'sapon^u mushkyul^u ta mandachōwuth panun^u pān 824.

'sōkhas-pēth dōkh wuchith pānay pashun āy
'wuchuth shēmshēri-kun gārdūñ^u kashun ōy 825.

'tsē kyāh gam chuy yih gōluth rākhēsan byōl^u
'ts^ah chukhnā shōkh yith zōluth panun^u ōl^u 826.

wañānas poz^u nasīhath zahr-i-kōtil
wanun^u āsān amā bōzun^u chuh mushkil 827.

amiy kathi-sūty Rāwun shōr khyōwun
wadani log^u jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gāv
shēran gāv Rāma-tsandras pēth paran pēv 829.

dyutus tāmⁱ Rāma-tsandran Rāwanun^u tāj
dopun tas, 'tsēy dimay Lankāyē-hond^u rāj' 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wōy^ukh yōdas-pēth drāy khōsh-dil
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun
Shukāsōr wāḍaran hēth nāma sūzun 832.

- mudā tām¹ lodun Sugrīwas namaskār
 'mē chum tiy yād Sugrīv mā mē chum yār ' 833
- wanani log^u, 'myōn¹ kām¹-sanā bāriy kan
 'taway mārani āham hēth t^ah dushman 834.
- 'tih chuy-nā yād yēli tām¹ bōy^u mōruy
 'tih būzith rākhēsan wōth^u sārēniy huy 835.
- 'tē kūh kami sāta māriy chēy-na kāh bāth
 'ganīmath chuy t^akan wōla yut^u mē-nish wāth 836.
- 't^ah yōdwai mēth^ar chukh wōla yāwarī kar
 'samith shētras hēmay khūn āy¹ barādar 837.
- 'yiyi nay wath yinas path t^al khaṭith rōz
 'dazan chum dil mē tas-sūtin pozuy bōz 838.
- 't^alakh nay dēsh ada carbas karay gūl^u
 'tamiy-sūty zāla yith Lankāyē zuwūl^u 839.
- 'gathiyēy zindagī gathi ān mānūñ⁰
 'khabar kūr⁰may khabar gathi shērth zānūñ⁰ ' 840.

43. SUGRIVA'S REPLY.

- sapon^u dil-khasta tām¹ māwāza tamyuk^u lyūkh^u
 korukh sar-basta Dashē-Rāwanas-nishin nyūkh 841.
- mut^u sorun yiy porun cashmau horun khūn
 achar shēmshēr tath mazmūn chōkas nūn 842.
- mudā yiy lyūkh^umot^u, 'pāz¹-kin¹ t^ah chukh dōst
 'amā phyūruk^h Dayēs wālun^u paziy pōst 843
- 'chuh bē-parwāh dayāh wananūc⁰ chēyā jāy
 'sh⁰nāh kari sōr¹say tas kyāh chuh parwāy 844.
- 'chuh kyāh ada myōn^u yā yih cyōn^u tas gam
 'gathēs dār¹yāwa-nish akh pā-phyorāh kam 845.
- 'Niranzan boḍ^u chuh Nārāyēṇ Nirākār
 'karun^u chus pāna lūkan-pēth ladan bār 846

- 'karun^u tas tiy tsě rākhēs-wāsanā phīr^u
 'phyuruy man yēli kür^uy tāmⁱ Nārādan zīr^u 847.
- 'khabar kar kēh tsě chěy kas-sūty gayēm kōm^u
 'wuchan chukh triyē-nazari nōshē-hanzē zōm^u 848.
- 'ts^ah chukh pōpī tsě kar shūbiy ogun hyon^u
 'ts^ah wātakh āchⁱ kaḍith hōnēn zinday khyon^u 849.
- 'mē kyāh maṭi cyāñē gardūñ^u cyōn^u zuv jān
 'bōh panani pāpa-sūty chus hāl-i-hairān 850.
- 'chuh Nārāyēn wuchan sōruy yih pānay
 'khōshī.ōs^us ta gav sōruy bahānay 851.
- 'chiyēy kēh zōr hāwānⁱ hāv wuñ-kēn
 'na-tay wōla gulⁱ gandith līlā Dayēs wan 852.
- 'ts^ah nay yikh öyⁱ āsⁱ Lankā gatshiy h^uñ^u
 'aday tath pāph kēh tim cyāñē gardūñ^u ' 853.
44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.
- yih khath por^u Rāwanan yāñ pānasay yōt^u
 dapan, tāñ Rāma-tsandrun^u phōj tot^u wōt^u 854.
- samandara Rāma-juv shēhras-andar tsāv
 Angud sūtin Ogun Halmot^u Ludar-Wāv 855.
- khōwārⁱ-kinⁱ tim z^ah zānⁱ mārani lāgiy dēv
 dachinⁱ-kinⁱ drāv Zāmōwanth Sugrīv 856.
- pakan gav Rāma-juv āndⁱ āndⁱ zi palṭan
 ṭ^akan gav brōṭh sārēn pāna Lākhⁱman 857.
- lüz^un Sītāyē shēchⁱ 'āsⁱ āy khōsh rōz
 'hēmav zuv Rāwanas aki sāta poz^u bōz ' 858.
- tithay yēli Rāwanan paygām būzun
 nēcuyw^u zyuth^u-hyuh^u sēṭhāh hēth phōj sūzun 859.
- samith tim abada-bādⁱ rākhēs ba-autār
 Yindarzītas-sūtin lāryēy ba-yēk-bār 860.

- gaṭshan kēh viḥ karith ānd^hhīr^a lūgūn
pakan kēh warn badalith ṭsūri zāgūn 861.
- gaṭshan kēh nāra-wuzamal kēh gaṭshan d^h
gaṭshan kēh ōsⁱ hūpath kēh gaṭshan s^h 862.
- sapānⁱ kēh manōshy tim kēh pariyē kēh jin
āb^ar lāgan ta wālan rūd yū shīn 863.
- yōdas yēli mīlⁱ tim rūkhēs ta wādar
timan asōran sapon^u zan kōri-khādar 864.
- wuchith Zāmōwanas gairath sēṭhāh ās
khūts^os ṭsakh yūts^o ta mōrin sūsa-bādⁱ sūs 865.
- Hanūmānan asōr yēli mōrⁱ wārāh
wanan chiy, Yindrazith boq^u jōd^ugūrāh 866.
- khasith gav bar-hawū tāmⁱ tīr trōvin
sēṭhāh mōrin ta wārāh ṭalanōvin 867.
- wanani log^u Rāma-ṭandras-kun Vibhishēṇ
' khabardōrī kariv gaṭshi mūra Lākhⁱman 868.
- ' yiyēs jōdāh karith dushman diyēs tīr
' gaṭhēs Halmot^u sipar dyun^u tiy chuh tadbīr ' 869.
- Hanūmānas wanani log^u Rāma-autār
' ṭ^h sūty pakḥ Lākhⁱmanas rōzus khabardār ' 870.
- ba-hēkmath rāth dōh tas sūty sūty ōs^u
kazāh yēli ās parhēzuk^u mashlith gōs 871.
- nēnd^ar pēyē Halmatis khōsh gav Yindarzīth
barish lōy^on ta say tas Lākhⁱmanas biṭh^o 872.
- garaz Lākhⁱman ba-zakhmī tīr-i-jādō
sapon^u bēhōsh hōshuk^u tas na akḥ mō 873.

45. RĀMA LAMENTS. VIBHĪṢAṆA TELLS OF THE SAṂJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW.

INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṆKĀ.

- khabar yēli būz^o maranūc^o Rāja-Rāman
mathani log^u khākh kārⁱ tāmⁱ cākḥ jāman 874.

- wadani log^u zōra trōwun nāla-phār^lyād
dopun, 'kyāh kor^u mē ākāshēn yih bēdād' 875.
- wodun, 'yiy rāza Dashērath gam khēwan gav
'tamis-pata pyāla zahruk^u Lākh^lmanan cēv 876.
- 'amis pata pān myōn^u mārūn^u chuh āsān
'bōh marith pāna Sītā āsi hairān 877.
- 'tamis yāñ lukh wanan diyi nār pānas
'tyuthuy wadi yuth^u gāshan chala āsmānas 878.
- 'tamyuk^u ōsum na gam yiy chum yiwān ār
'patav-lākan Vibhīshēṇ gav giriphtār 879.
- 'yih kyāh kari zāni wōñ kath jāyi rūzith
'diyēs kati sōkh suh Rāwun hāl būzith' 880.
- wodun wārā, 'Baruth yod^u āsihēm yōr
'mē-pēṭh kar wātihēm yuth^u kaīsi-hond^u zōr' 881.
- Vibhīshēṇ log^u wanani, 'tyuth^u āsi kus vīr
'kambar gāṇḍith dapas dawahāk^l bōh tadbīr 882.
- 'chuh gāsāh akh wanas amrēth-sanzīwan
'kōhas-pēṭh rāth-kyut^u āsān shēmāh zan 883.
- 'anēy kātshāh gāthith sub^ahan prabātan
'sūrē-khasanay suliy gāthi zinda Lākh^lman 884.
- 'amā tot^u-tāñ gāthon^u wārā chuh manzil
'shurāh shēth kruh tot^u biyē yun^u chuh mushkil' 885.
- mandoch^umot^u ōs^u nā Halmōt^u ṭ^akan drāv
wōthith gav ṭhāla hēth zan gav wōthith wāv 886.
- rumāh akh parbatas-pēṭh wōt^u yēkh-bār
wuchun tath rākhēsau dith thōw^umot^u nār 887.
- tulun parbuth nakhas-pēṭh āv ākōsh^l
Wudas sōpon^u buñul^u tim lāg^l karani kōsh^l 888.
- Baruth bēdār sōpon^u tambalith drāv
wuchun ākōsh^l yēli-dyūthun ṭalan wāv 889.

- nakhas-kēth hēth tsalan zan sōna-sūnz^u Lōkh
dyutus tām^l tīr ōs^us Rāwanūn^u shēkh 890.
- Hanūmānas suh Barathun^u tīr yēli āv
wuchiv kētha-pōth^l pēv butarōts^u-pēth wāv 891
- paranī log^u ' Rāma Rāma kyāh yih bēdād
' yih jin chwā dēv chwā kina ādamī-zād ' 892.
- tīthay būzith Baruth gav nāla trāwan
pītsan shēch^l ōs^u suh nēth āwan ta kāwan 893.
- tasanzē zēvi bōy^l-sond^u yāñ nāv būzun
pathar pēv yūts^u wodun bētūb sōpon^u 894.
- wadan pryutsh^unas, ' chuh kyāh tas bōy^l-sond^u hāl
' mē tas-nishē dūr gōmot^u wōt^u yūts^u kāl ' 895.
- Hanūmānan wonun tas hāl sōruy
' suh Lākh^lman Yīndrazīt^l az rāth mōruy 896.
- ' tasandī lasanuk^u dawāh ath parbatas ōs^u
' tsē dyut^umot^u tīr dōrith yit^l wasith pyōs ' 897.
- dopus Baratan, ' tamyuk^u nō yāra chuy gam
' bōh tīras-pēth tsunath tōrith ba-yēkh-dam 898.
- ' tulun parbuth karav yot^u-tāñ kuñ^uy kath
' bōh tīras-pēth ba-Lankā wātanāwath ' 899.
- Hanūmānas-tih būzith khōsh sapon^u man
wōthith gav kōh hēth pēv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF
KUMBHAKARṆA.

- Vibhīshēṇ āv ta tsōḍun nōsh-ē-dārōh
dyutun cyon^u Lākh^lmanas tas tsol^u suh jādōh 901.
- sapon^u biyē zinda Lākh^lman dīts^un āwāz
korukh Halmot^u Ludar tāmāth saraphrāz 902.
- suh wōth^u thod^u Rāma-tsandras gāsh biyē ās
khanjar hēth pāna wōth^u asōran korun ḍās 903.

- Vibhīshēṇ Lākh¹manas-sūty rūdⁿ pānay
tamis hōvin Yindarzītan nishānay 904.
- suh Lākh¹man-juv¹ karāṇay bōz¹ yēli dyūṭh^u
khaṭith-pōṭhin raṭith mōrun harith byūṭh^u 905.
- Angud biye Zāmawanth Halmot^u Ludar Wāv
gathith pēy rākhēsan sahlāb zan āv 906.
- sapon^u dēwāna Rāwun trān lōryōv
Yindarzītūñ^ū khabar būzith vēlaryōv 907.
- dapan, tas ōs^u bōywāh akh dilāwār
shēh rēth sūrith gathān ōs^u nēnⁿdri bēdār 908.
- sēṭhāh saktī karith suy wuzanōwun
wadani log^u tas panun^u ahwāl bōwun 909.
- achēn phash-phash diwan lāran yōdas āv
khēlis-manz-bāg pādar-sⁿh zan tatiy tsāv 910.
- raṭan yēs tas tsatan zan sⁿts kapar-thān
karan pārah dubāray kēh na tas jān 911.
- yiwan yus tas diwan dōrith ba-ākāsh
dapan, tas kēh na rōzan lasanūc^ū āsh 912.
- wuchan yēs tas buchān āch¹dar hēwan jān
tsalan yus tas walan zan mār-i-pētsān 913.
- sēṭhāh mōrin ta wārāh dūr trōvin
raṭin wārāh tsathith tām¹ nēngalōvin 914.
- kūr^ūn tīzī ta khū^ū-rīzī karān āv
kārīn maidān khōlī zan na kāh zāv 915.
- wasith pēy sōr¹ wādar khyōkh hazīmath
tih Sugrīwan wuchun cashman khotus rath 916.
- khūts^ūs yēli tsakh sēṭhāh lāran tamis drāv
wōthith tas myūl^u yitha nāras-sūtin wāv 917.
- sapon^u ākāsh mēts^ū būmī sapūñ^ū kūñ^ū
tatiy mā Shēshēnāgas thar sapūñ^ū nūñ^ū 918.

- kamān phuṭ^u tīr sūrith phīr^u shēmshēr
tsāṭikh jabajāma thaph löy^ukh rāṭikh gēr 919.
- garāh lath akh akis lāyan garāh mushth
garāh buth¹-kin¹ garāh biyē pusht-bar-pusht 920.
- garāh gur¹ sōpanan yistāda rōzan
garāh tsūpan badan khūnī gāshan tan 921.
- garāh tim zar-kakav lāgan khasan hyūr^u
pēwan pānay wasith yēli yūts^u yiwan gyūr^u 922.
- garāh kaṭh sōpanan jabrūth hāwan
dīwan daka akh akis-kun kala chāwan 923.
- satan dōhan satan rōts^un korukh jang
ditikh pātāl pād¹ ākāsh-kun hēng 924.
- patav-lākan asūr sōpon^u zabardast
dyutun dōrith pathar Sugrīv gav past 925.
- sapon^u bē-hōsh yēli buth¹-kin¹ pathar pēv
kūr^us kōm Kumbhakarṇan hēth tamis gav 926.
- raṭith yēli rākhēsan tyuth^u pād^ushāh nyūn
Angud Halmot^u patay gay yūn timau tsyūn^u 927.
- sapon^u sāthāh gāshith bēdār Sugrīv
wuchan hēth kōchi-kēth ōsus niwan dēv 928.
- dandau-sūty nast rūṭ^unas dōn athan kan
kāḍin tas mūla trōvin parbathāh zan 929.
- ṭ^ukan gav Rāma-tsandras-nish asān ōs^u
suh rākhyos^u tyuth^u karith lāran patay gōs 930.
- pakan gav rath chakan yēli wāḍaran-mānz¹
wuchani lāg¹ tas buthis zan chis pēwan pānz¹ 931.
- wuchan yim ōs¹ tim tas-nish chih khōtsān
ṭ^ukan wōth^u Rāma-juv tān tas dyutun kān 932.
- Sumīrāh hyuh^u wasith butarōts^u-pēth pēv
phuṭ^us han-han ta āḍ¹jēn sūr tas gav 933.

47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE
MAKĒŚVARA LĪṄGA, WHICH RĀVAṆA LOSES.

khabar būzith tabar zan Rāwanas āy
sēṭhāh gav āshtsaras tshādani log^u pāy 934.

sēṭhāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ōs^u hāwun 935.

khēwān aphsūs yūts^u tsāpani log^u zēv
'mē tas kyāh won^u,' tsētas pēv tas Sadāshiv 936.

sēṭhāh kōpyōv ada yēli pyōs talwās
onun pushpakh ta gav bar-kōh-i-Kailās 937.

shēran sōpon^u Shiwas won^u tāmⁱ ba-zōrī
padēn-pēṭh pāda-kamalan log^u suh pōrī 938.

wonun tas, 'Rāma-tsandran kor^u mē bēdād '
ditin bārav wadan phār'yād-phār'yād 939.

paran-tal gav Mahādēwas paran pyōs
shēran sōpon^u prakh^{oṭ}^u Shiv pāna tōṭhyōs 940.

Makēshōr tāmⁱ dyutus, 'gatsh Lōki nin rāth
'thawun tati Rāma-juv pōshiy na tātⁱ zāth 941.

'thawun yiti nith tot^u dushman yiyiy na
'amā yēti thāwahan tati thod^u wōthiy na ' 942.

Makēshōr sūty pānas yēli suh hēth āv
wuchiv kētha-pōṭhⁱ Nārod^u tas prakrēs^u tsāv 943.

yih gav tshal, āv zal tas log^u wuchani dūr
dopun, 'kāṭshāh gotshum raṭihēm yih ṭhōkur ' 944.

wuchun buḍ^u brōhmunāh dyūṭhun yiwan tām
dopun tas-kun, 'ts^h raṭh ṭhōkur mē zal ām ' 945.

dopus tāmⁱ tōra, 'dātā ōra-kani phēr
'mē chum manzil pakun^u wārā gatshēm tsēr ' 946.

wonus tāmⁱ zār, 'raṭh yima pān nōvith
'dōyim^u gūr^u yēli gatshēm tēli tshun ts^h trōvith ' 947.

roṭus tām¹ gav suh Rāwun yēli nēbar drāv
pakani log^u zal tamis dār'yāv-dār'yāv 948.

sapon^u lūcār wārāh log^u riwani
dits^un krakh, 'zōra zal āv kōra-kani ' 949.

dopus tām¹ brōhmanan, 'wōñ sūr^u wāday '
thowun ṭhōkur mōhalakh yistāday 950.

wuchiv kētha-pōṭh¹ Rāwun tshāl^urōwun
mōñishōr gav Makēshōr wōdañē thōwun 951.

lajyāv ada ṭhōkuras wārāh wandani rath
'wōthēm thod^u,' tām¹ mulay kūr^unas na harakath 952.

Makēshōr sūty nyunuk^u sūrus tamannā
tasalli gōs suh phīrith gav ba-Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING
MANDŌDARĪ.

onun tshōḍith Shōkhur ōsus panun^u gōr
dopun ṭas, 'kyāh karav rūdum na kēh zōr 954

'chukhay gōr myōn^u pozuy won^umay t^uh poz^u bōz '
dopus tām¹, 'sankalaph kar wōth khaṭith rōz 955.

'yih chēy kath sath satan dōhan ogun zāl
'zapith manth^ur humun pōshiy na zāh kāl 956

'ganz^ur yōdwai yih zaph kāh kari na wāray
'shētra-sandī mōkha tēli sōpani suh māray ' 957.

khonun son^u cāh tathiy-manz-bāg suy byūṭh^u
ogun zōlun tamyuk^u d^uh bōy¹ tasand¹ ḍyūṭh^u 958.

gāshith tām¹ Halmatas hyot^u hāl bōwun
't^uh gāsh Rāwun āgna-pēṭha nōsh^urāwun ' 959.

gayēs lārān Angud Halmot^u Vibhīshēn
wuchukh Rāwun tapas-pēṭh mūd^umot^u zan 960.

mulay thod^u wōṭh^u-na tas asōras dyutus mār
karani log^u zaph tapas tasandis namaskār 961.

- Hanūmānas wanani log^u yiy Vibhīshēṇ
 ' ts^h gath Mandōdariyē saktī sēḥāh an ' 962.
- suh gav Mandōdariyē on^unas sitēzay
 wonun tas, ' wōñ tshunay wōlinjē nēzay ' 963.
- porun tām^l nā-sazāh Mandōdariyē-kun
 gatshith tami hāl sōruy Rāwanas won^u 964.
- ' yiwān chim pānz^l ta wādar chim paran phāsh
 ' tsolum trōvith nēcuyuv^u wōñ chēm kasūnz^h āsh ' 965.
- wodun wārāh cashma-dula horun rath
 tih būzith drāv Rāwun ās gairath 966.
- dopus Mandōdariyē, ' wōñ chum na tākath
 dōhay won^umay ta zāh būz^hth na kāh kath ' 967.
- dopus tām^l Rāwanan, ' yim Rāma-juv^l mōr^l
 ' timau yim pāph kār^lmāt^l ōs^l tim hōr^l ' 968.
- wodun wārā dēkas pananis dits^hn tsünd^h
 ' Dayēs ōs^hm khōshī tapasiyē gayēm khünd^h 969.
- ' khabar chēy-nā Narāyēn pāna autār
 ' mudā chum mōkth gatshun yiy chum karun^h kār ' 970.

49. RĀVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

- silāh sōruy onun sūtin tamis drāv
 dazan lāsh^l zan grazan s^h zan yōdas āv 971.
- kūr^hn yūts^h kāl tāmāth zōrawōrī
 dopun, ' khēma vēh asōr gay māra sōrī ' 972.
- kunuy zon^u gav suh zan gōṭan-andar kāv
 gayēs h^hñ^h Lōkh yīrawūñ^h sōpūñ^hs nāv 973.
- sangara-pēṭha sūrē lūstus añē-goṭ^u gōs
 badan ōṭyuk^u amā pōlōd^l hoṭ^u gōs 974.
- tabal wōy^hn yōdas-pēṭh drāv lārān
 horun osh^u wanani log^u tāñ, ' wāhy Nārān ' 975.

- samay sôruy wolun pānas kabāh zan
shēmala ākāsh būmi-khōta vēṭh^u tamis tan 976.
- kamān krūdūc^u kamand az-kām zi lōj^un
sipar māyāyē-sūty sakti sambōj^un 977.
- rathāh dambuk^u lodun tath zīn ahankār
ṭ^akan gāv byūṭh^u sūras tal chapith nār 978.
- wālin jaba-jāma r^ash lūbūc^u dīs^un khūd¹
rathas lāg¹ yim lamani tim gam khēwan mūd¹ 979.
- wadan butarāth yēli badzāth ḍyūṭhun
sapon^u tas shēm dopun, 'buth^u hāwa kas-kun' 980.
- pakan yēli gāv wuchun sōr¹ṣay jahānas
kunuy Rāwun ta pētarun pyōs pānas 981.
- kamān krūdūc^u tuj^un yēli lāyihē tīr
dapan, tāmāth achēn tas bīṭh^u ānd¹hīr^u 982.
- tih ḍīshith pānz¹ ta wādar āy lārān
manas-manz Rāma-ṭandras ōs¹ tshārān 983.
- shēran sōpān¹ paran Nārāyēṇas pēy
wuchith tas Rāwanas māzas lūj^ukh rēy 984.
- dapani lāg¹ tas, 'chuh Rāwun vih hōvith
'tyuthuy yuth^u sārēniy tshuni nēngalōvith 985.
- 'mahārājā dayā kar chukh Narāyēn
'tshariy ās¹ vēri gāl¹ ṭantsal sapon^u man 986.
- 'samandar chukh ṭ^ah ās¹ chiy pā-bubar zan
'hawāwā dith chuh dāwā māyē-sūty man 987.
- 'tagan chuy Rāwanas-sūtin karun^u tshal
'Nārāyēn rachta pananēn wōñ paran-tal 988.
- 'chuh būgun^u yūt^u krēchēr kar chuh tākath
'Nārāyēn hāv ṭ^ah r^aṭaras-kun panūñ^u wath' 989.

- padyau-pēṭha shēra kin¹ trōwukh amāma
parani lāg¹ pānz¹ ta wādar 'Rāma Rāma' 990.
- wadana-sūty pān nōvikh yūts^u wānikh zār
shēran gay Yīshōras trōwukh ahankār 991.
- saponukh sāwadān man gōlukh suh dushman
shēmīth nishē māyē santōshēs dits^ukh tan 992.
- kanau kath bōz sōmana lag Yīshōras-kun
parun abyōs¹ r^ot^u hāviy suh darshun 993.
- nawakh prōnith thawakh yōdwai kathāh yād
galiy rākhyos^u ada sōr^oy tsaliy vyād 994.
- dapan, yēli Rāma-tsandran dyūṭh^u Rāwun
yēmau yuth^u wuch^u timan tyuth^u ōs^u hāwun 995.
- wanani log^u wādaran, 'ath kyāh chuh cāray
'asōr dīshith gāshan būmiyē chih pāray 996.
- 'waniv wuñ-kēn Kamis chiwa Rāwanān¹ zōr
'aniv tas kala tsāṭith samayēs kariv dōr' 997.
- dapan, sārēn¹ sapūñ^u tāmāth zabān band
humani lāg¹ pān aḡnās yitha humān kand 998.
- kamān karmūc^u tuj^un tas Rāwanas-kun
nishānas pāpakis-pēṭh tīr sēz^orun 999.
- vētsārūc^u wath wuchith dyut^unas ba-gārdan
ratas-sūty myūl^u tyuth^u-hyuh^u Dashērāwun 1000.
50. VIBHĪṢAṆA INSTALLED AS KING OF LANKĀ.
- kūr^ukh shōdī munōdī drāy dith tāj
Vibhīshēṇ Lōki-pēṭh gav dharm-kā rāj 1001.
- dapan, yot^u tāñ chuh tāban sūrē tsandram
karun^u rājuth ba-Lankā kēh na tas gam 1002.
- raṭith yēli tati timau sōriy asōr mōr¹
tatiy tim pānz¹ ta wādar zinda gay sōr¹ 1003.

51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

- sapon^u yēli Lōki-pēṭh asōran yih samhār
dapan, phīrith pakan gav Rāma-autār 1004.
- wandūc^a sardī wuchith sardyōv bulbul
taway gul tshāḍanas kor^u tām¹ tagōphul 1005.
- ‘tīh mā zōnun harud atanay gulālan
‘wandas mā nāra-sūtin cashma zālan 1006.
- ‘babūr^o tēph dith khaṭith rōzan yēmb^or-zal
‘tithay yitha pōṭh¹ sabzī kōla-baṭhēn-tal 1007.
- ‘gul-ē-kōsam ta biyē waṭaphāṭ¹ ta zindōr
‘tsalan pānas zēmistānas ladan bōr 1008.
- ‘samith sōriy bahārāk¹ gul ba-dī-hāl
‘wanduk^u bōzan khaṭith rōzan ba-pātūl 1009.
- gumān tas gav, ‘gulas mā kor^u wandan lūṭh
‘na-tay wuch darm būgun^u zanm chuy krūṭh^u 1010.
- ‘ṭakur dūrēr halab-shīshēs kakur^u pyōs
‘wanduk^u bahāna man tas pāna haṇd^oryōs 1011.
- ‘manas mā gav tamis Sītāyē kar-tūn
‘bōh chēs rātas tōdūsh^a tsandrama prazalān 1012.
- ‘bō-nay nērakh chih tārakh pān mūrān
‘Sumīras sōr¹ṣay chum sūrē tshārān 1013.
- ‘sēṭhāh ōsus gamot^u tizuk^u ahankār
‘chambas-pēṭh lūr^a gayēs hyot^unas phambas nār¹ 1014.

52. MANDŌDARĪ AND SĪTĀ

- dopun Mandōdariyē mātāyē yānē
‘tsh^ah wantam kyāh mē ōsum karmalānē¹ 1015.
- dapan, tami lōla-sūty yith dop^u tamis-kun
‘yithay-pōṭhin zan^um sōrui chuh būgun^u 1016.
- ‘kaway-bāpath tē lōj^oth nāra-wuzamal
‘kēthay tsandrama khoṭ^utham tārakan-manz 1017.

- ‘ kaway-bāpath wadan chēkh mōkta hāran
 ‘ kēthay sōsan koruth dōn gul-i-anāran 1018.
- ‘ kaway-bāpath tsē lōguth āshka-pēcān
 ‘ matay wadtam kēthay khōruth razē pān 1019.
- ‘ kaway-bāpath yēmb^ar-zal bara kūr^utham
 ‘ horuth rath wārayāl hēb nāra būr^utham 1020.
- ‘ kaway-bāpath koruth sōmbul paraishān
 ‘ maran bulbul karān armān ba-armān 1021.
- ‘ kaway-bāpath tsē wuñ nīlyēy wōzāl¹ nam
 ‘ khēwan chēkh gam tsē ami-sūty kyāh gāthiy kam 1022.
- ‘ kāmīy dop^unay, “ ma kar kuni sāta ārām ”
 ‘ kāmīy dop^unay, “ tsē gātsh¹nay mandēñēn shām ” 1023.
- ‘ kāmīy dop^unay, “ tsē lōlas yūts^u gāthiy hōl ”
 ‘ kāmīy dop^unay, “ tsē dushman ōs¹nay mōl^u ” 1024.
- ‘ kāmīy dop^unay, “ lōkūt^u āwāra sōpan ”
 ‘ kāmīy dop^u Rāwanas, “ hiyē-māl phōj^u wan ” 1025.
- ‘ mē būzum hiy niyēm bōna nōg¹rōyiy
 ‘ yih kām¹ yutsh^unay zinday gātsh¹nay judōyiy 1026.
- ‘ bōh nay wōñ cyōn^u gam khyon^u yūt^u tsālay
 ‘ pakum sūtin nimath karathas hawālay ’ 1027.
- wadan gayē lūj^u wanani Mandōdarī zār
 wodun tyuth^u yuth^u narakan tshēta gātshan nār 1028.

53. MANDŌDARĪ’S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

- ‘ parayō lōla yētsi “ Rāma Rāma ”
 ‘ ma wōñ rōsh Rāma-tsāndarō 1029.
- ‘ ts^ay chukh hiyē ānd^aruk^u dāna
 ‘ yih chēy pāna yēmb^ar-zal
 ‘ kyāh kara bara kūr^utham khāma
 ‘ mav rōsh Rāma-tsāndarō

- ' parayō lōla yēshi " Rāma Rāma " 1030.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' gōlābō mav ṭalum trōvith maswal
 ' maswal pān nōvith chēy
 ' yēmb^rzal-pāna bādām-caṣhmō
 ' mav rōsh Rāma-ṭandarō
 ' parayō lōla yēshi " Rāma Rāma " 1031.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' yīh chēy butarāth ṭ^h chukh nab
 ' mav dīs dab dōḡun^u mār
 ' yīh chēy tan ta ṭ^h chēhas jāma
 ' mav rōsh Rāma-ṭandarō
 ' parayō lōla yēshi " Rāma Rāma " 1032.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' Dashērāwun ḡs^u mē bahānay
 ' bōh ḡs^os pāna pariye-zāth
 kawa zāna Dayēs khōsh kyūh āmō
 ' mav rōsh Rāma-ṭandarō
 ' parayō lōla yēshi " Rāma Rāma " 1033.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' ṭ^h ḡsukh mājē māl'shē-khānay
 ' yīh ḡs^oy pāna yēmb^r-zal
 ' karmalānī yīy mē nēkhpūr^u ṭāmō
 ' mav rōsh Rāma-ṭandarō
 ' parayō lōla yēshi " Rāma Rāma " 1034.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' yīh chēy mājē-hūnz^o shīr-khārō
 ' āwāra ḡōmūṭ^o mālīnī az
 ' cyōnam dōd biyē dāma dāma
 ' mav rōsh Rāma-ṭandarō
 ' parayō lōla yēshi " Rāma Rāma " 1035.
 ' ma wōñ rōsh Rāma-ṭandarō
 ' ḡsus lānī drāyēm krānī
 ' karma-lōn^l myōn^l won^unam yīy
 ' dop^unam tas tī yīy lēchyāmō
 ' mav rōsh Shyūma-sōndarō

- ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1036.
- ‘günd^umas küñ^u tshuñ^um kōli
 ‘mē dop^u zōli gayēs-nā
 ‘shēhra lūb^utha kina kuni gāma
 ‘mav rōsh Rāma-ṭandarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1037.
- ‘azalaki lāni öyiy bāgi
 ‘ṭēy pata lāgi ṭōnz kyāh dāy
 ‘pās kar pitarēñē din mā pāma
 ‘mav rōsh Rāma-ṭandarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1038.
- ‘hārān āyēs ashicē ṭāla
 ‘lāran sūty Sītā hēth
 ‘khōsh yiwawānⁱ khōsh andāmō
 ‘mav rōsh Rāma-ṭandarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1039.
- ‘kanāki myāni hē kanadūrō
 ‘bōh gūra-gūra karayō
 ‘dūra-phali myāni khōsh-kandāmō
 ‘mav rōsh Rāma-ṭandarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1040.
- ‘haṭāki myāni hā mōktahārō
 ‘pōkhta-kāra kar mō hōl
 ‘guma-bōlⁱ lōla cyāni āmō
 ‘mav rōsh Rāma-ṭandarō
 ‘parayō lōla yēṭshi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-ṭandarō 1041.
- ‘guma-haṭi myāni būm kōpōnī
 ‘mūhani tīra mōr^uthas bōh
 ‘siyā-cashma chēy bādāmō
 ‘mav rōsh Rāma-ṭandarō

‘parayō lōla yēṭhi “Rāma Rāma”

‘ma wōñ rōsh Rāma-ṭandarō

1042.

‘prakūshē-sūty yēli rōza hōshē

‘gōlābas gav kōṅga-pōshē-rang

‘dīl gav sang ta tan gayē trāmō

‘mav rōsh Shyāma-sōndarō

‘parayō lōla yēṭhi “Rāma Rāma”

‘ma wōñ rōsh Rāma-ṭandaro’

1043.

54. MANDŌDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA’S DOUBTS ABOUT SĪTĪ. THE GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL BY FIRE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

mudā Mandōdarī Sītāyē hēṭh gayē

wadani lūj⁰ Rāma-autāras paran pēyē

1044.

wodun wārāh dopun tas, ‘myōn^u kar pāy’

dopus tām¹, ‘gāṭh ṭē chēy Lankāyē-manz jāy’

1045

kūr⁰s tami lōla-sūty līlā sa būz⁰n

dīlāsāh dīṭh tīṭhay Lankāyē sūz⁰n

1046.

dīlāsāh dīṭh sa yēli sūz⁰n ba-Lankā

pakan gav lūj⁰ pakani tas-sūty sa Sītā

1047.

dopun Sītāyē-kun tām¹ Rāma-ṭandran

‘ṭē-kun wuch¹wuch¹ mē wārāh man chuh ḥand^aran

1048.

‘gōḍaṇ tām¹ rākhēsan dar-dīl kūr⁰y jāy

‘ṭhēṭyōy mā man tamyuk^u mā chuy ṭē parwāy

1049.

‘dōyum^u ōsuy sēṭhāh gōmot^u ahankār

‘“mē-pēṭh dēwāna gōmot^u Rāma-autār”

1050.

‘trēyim⁰ trīvarna ōs⁰kh-nā ba-Lankā

‘dapan sōriy, “kūñ⁰y zūñ⁰ ōs⁰ Sītā”

1051.

‘yih ṭūrim⁰ cyōn^u buth^u dīshīṭh ḍolum man

‘ṭhēñ⁰y yōrī ṭhēnīṭh wōñ gōs dushman

1052.

‘mōhōbath gav kathāh sūrum tamannā’

tīh būzīṭh lūj⁰ wadani kōtāh sa Sītā

1053.

- dopun tas-kun, 'satüc^ü sökhī anay wõñ
' trikoṭī dēwatā söriy anay wuñ ' 1054.
- wuchun ākāsh-kun wütsh^ü tōra wönī
' chēh pāpau-nish judā yih lāl-i-könī ' 1055.
- pryutshun Sūrēs tāmiy wārā kasam höv¹
' yih chēy nirmal apoz^u dōrzan hēyin nöy¹ 1056.
- dopun Yindras, 'pozuy Nārān-nēmāt¹ wan
' mē mā zāh Rāma-ṣandras-rost^u ḍolum man ' 1057.
- kasam Yindrāza hāwan, 'tā-ba-ī-hāl
' kañēkh Sītā mē chum sākhyāth Mahākāl ' 1058.
- wadan Sītā dapan tas, 'chukh ṣ^h autār
' kasam chum yiy ṣē-path gāṣha nēnd^ari bēdār 1059.
- kasam chum yiy paradēn-nish lagēm pām
' kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.
- ' ṣē-rostuy kus dōyum^u ṣ^ay chukh trēkāran
' yēman rātas dōhas söriy chih ṣhāran 1061.
- ' kasam chuh yiy ṣē-rost^u-ay kāh mē khōsh ām
' sahā āsum mē wõñ kāsūm parüz^ü pām ' 1062.
- wodun yüt^ü, gōs Dashērath rāza paidā
dopun gōbaras, 'pozuy nirmal chēh Sītā ' 1063.
- wonus tām¹ Rāma-ṣandran, 'āy¹ Dil-ārām
' wanay wõñ poz^u taway āsakh na bad-nām 1064.
- ' üñ^üth yēli shrōṣarüc^ü sökhī dyututh lāph
' ṣ^ah atsh nāras-andar sōruy ṣaliy pāph 1065.
- ' sēṭhāh r^ot^u won^u sarāphas-kun sōn^ar¹ bōz
' "naniy sōn nāra nīrith yāra khōsh rōz" 1066.
- ' ṣ^ah atsh nāras-andar yod^u chiy ṣē r^at¹ gōn ' 1067.
- ' tatiy gāṣhi sara sartal āsi yā sōn ' 1067.
- shēmāh gārdan gayēs hüj^ü lüj^ü wadani
' tih zānakh yēs yih banī tas kyāh sapani ' 1068.

- munödi drâyē yiy nōsūrī lod^u trān
balin yā nār zōlin tas chuh tiy jān 1069.
- wadan Sītā jamā gay pānz¹ ta wādar
ogun shītan kruhan sōpon^u barābar 1070.
- dapan kēh, 'nāra dazi wuñ pōparis tan'
dapan kēh, 'āsī wuñ prazalan shēmāh zan' 1071.
- dapan kēh, 'tsāyē sōrgūc^a hūr nūras'
dapan kēh, 'wātī wuñ mā sōrga-dwāras' 1072.
- dapan kēh, 'asōra-sandī-putshy gōs yuth^u hāl'
dapan kēh, 'pariyē wuñ āch¹dar walēs nāl' 1073.
- dapan kēh, 'kyāh-sanū kyuth^u-hyuh^u banēs rang'
dapan kēh, 'dūr^u yuth^u duniyāl gashēs tang' 1074.
- dapan kēh, 'Rāma-tsandran hyot^u amis khūn'
dapan kēh, 'nēri wuñ zan abra-tala zūn' 1075.
- dapan kēh, 'yiy chuh tas yēs pāph āsan'
dapan kēh, 'kūh na karmūc^b hān kāsān' 1076.
- pakan gayē pāna āmūt^b Mōha-māyā
pakan phīrith wuchan chēy shāyē shāyā 1077.
- pakan gayē pāna yīran āyē Sītā
tithis nāras-andar zan wūtsh^a ba-daryā 1078.
- karan mōrchala ōs^bs nūra-pēth¹ rēh
'wānday rath kath karum sāthāh atiy bēh' 1079.
- dazith gav tas wuchith sōruy tsandan-kāth
sa tizūc^a rēh wuchith d^ah sol^u diwan lāth 1080.
- suh gairath nār dīshith path gav az-nūr
gayēs kēh t^anē kēshāh basm kēh sūr 1081.
- riwan Sītā pēwan tas-pēth tēngal* kūt¹
raṭan gul zan tsātan kōsam athau-sūty 1082.

dazith yēli nār gav tā cār-dah rōz
tsōdūsh^u tsandrama sōpon^u māl-i-dilsōz 1083.

achēn lūj^u zūn wuchⁱ wuchⁱ tsandramas-kun
wanani lāgⁱ, 'kami sangara hāvi darshun' 1084.

sapon^u tsandrama zañ shāmas namūdār
wuchith tas-kun tsolukh sārēn gaṭakār 1085.

wuchukh tas krūd gōmot^u ḍēka-nishē dūr
dopukh, 'Lākhⁱmī chēh mā Brahmā-juvūñ^u kūr^u' 1086.

sōnākⁱ wast^{ar} walith yēli drāyē Sītā
shurāh sāmāna tami ānⁱmātⁱ sarāpā 1087.

wōnduk^u tsol^u gōsa gam sapūñ^u sōkhas-tal
gōlābas mīj^u biyē bāgüc^u yēmb^{ar}-zal 1088.

55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDHYĀ.

tsalith gav shīn rūd^u tsēph dith suh dar-kōh
zēmistān sūr^u sōtānⁱ āy r^{at}ⁱ dōh 1089.

raṭith tas yirⁱkumis dītⁱ nyōvⁱ paizār
ariñē-pōshēs sapūñ^u hiyē-māl bēzār 1090.

wonuy yiy ṭēka-baṭañēv gili-ṭūryēv
wuchith tas sōsanās āmūt^u phaṭith zēv 1091.

asani lāgⁱ pānavūñ^u waṭa-phāṭⁱ ta zindōr
kōngas wuch pōparay rūzith gayēs khōr 1092.

laḍar-pōshēn anāras kor^u gulis myūṭh^u
wanan kanṭhas, 'hasa, asē kaṭsi mā ḍyūṭh^u' 1093.

asan kōsam khasan zuv handi-pōshēn
tsasan zambakh wadan maswal chēh tōshēn 1094.

yih pampōshēs dapan hiy-āsmōnī
'mē-sūty kēṭhā thavūñ^u gāṭhi pōrⁱzōnī' 1095.

bab^{ur}^u lāran tabar hēth gair-ē-jinsan
mōshka-sūtin ṭhonḍun samsār zi han-han 1096.

wōzālⁱ-pōshau-sūtin yēli sabz gav kul^u
gulan-pēṭh ṭhāla māran chuy suh bulbul 1097.

UTTARA KĀṆḌA.

56. RĀMA'S RETURN TO AYŌDHYĀ.

sapūñ^u yēlī sabza sabzī sōr^u butarāth
yēṭhāh sōpūñ^u garas tas drāv rōt^u sāth 1098.

wōthīth ākōshi gav bar-takht-i-Rāwun
pakan Yīndras thēkan nēhadāv chuh hāwun^u 1099.

ṭ^ukan tot^u wōt^u yēti-nā ōs^u tas mōj^u
suh wōtīth wōt^u Lākhl'man sūty hēth phōj 1100.

bihith gam hēth sēṭhāh mātū Kusalyā
asān āyēs wanani lūj^u tas Sumitrā 1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘hāryēy bōz pōshēnūlūñ^u bōla-bāshē
‘āshē-rastēn gāsh haiy āv 1102.

‘dam chuh duniyāh tsāṭith wālawāshē
‘zāla lāg^u rāzahams kathī kan thāv
‘Rāma-juv^u shēch^u haiy lūz^u anda-gāshē
‘āshē-rastēn gāsh haiy āv 1103.

‘brūṭhim^u āsh chēy nēnd^uri nāshē
‘sēnd^uri-tham sōn^u āgan tsāv
‘hada-rost^u dila tas kar talāshē
‘āshē-rastēn gāsh haiy āv 1104.

‘lalawun lāla-phol^u ma kar shur^u-bāshē
‘sulawun sulavith hāl tas bāv
‘mōlawani gāthi nyun^u phōlawani gāshē
‘āshē-rastēn gāsh haiy āv 1105.

‘pātāla khot^u kina, woth^u ākāshē
‘prakāshē tasandi-sūty dāg haiy drāv
‘nāv chus azalayē abadāki gāshē
‘āshē-rastēn gāsh haiy āv 1106.

- ‘wōhttay bōzī kartas zōrī
 ‘Rāma-juv bōzi-nā yīyi-nā sōn”
 ‘zāra-pāra kartas bōzi-nā bāshē
 ‘āshē-rastēn gāsh haiy āv” 1107.
- ‘Kikī ta Kusalyā āyē brōṭha lārān
 ‘būzukh zi Rāma-juv ta Lākh¹man āv
 ‘kan¹thav kathan bōzta bōla-bāshē
 ‘āshē-rastēn gāsh haiy āv 1108.
- [Sumitrāyē dop^unakh, ‘wān¹tav wāray
 ‘apoz^u chwā poz^u chwā Rāma-juv sōn”
 ‘aṇṇēgoṭ^u gōmot^u ōs^u āv wōñ gāsh
 ‘āshē-rastēn gāsh haiy āv” 1108a¹.
- pāna tām¹ korun darm ta dāṇay
 naḡarāk¹ lūkh ḡay traph^uth sōriy
 jānawār bōlani lāḡ¹ karēkh bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108b.
- samith sōriy āy tot^u lārān
 dēwatā sōr¹ tōtā karanē lāḡ¹
 sārēv^uy. samith won^u, ‘āv az prazi gāsh
 ‘āshē-rastēn gāsh haiy āv” 1108c.
- kāmadīni s^ah āv ḡāsa hēth pānay
 shāl ḡūb^u hōr^u brōr^u āsa yēkh-jā
 sōriy chih karan panaṇē bōla-bāshē
 āshē-rastēn gāsh haiy āv 1108d.
- ḡyāna zōn^u sārēv^uy ḡyānawālēv
 āmot^u chuh Bhagawān pāna zanmas
 bāhan sūrēn-hond^u chuy tas prakāsh
 āshē-rastēn gāsh haiy āv 1108e.
- Rāma-juv yēli byūṭh^u takhtas pānay
 dēwatā sōriy samith āy

¹ Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

prath jāyī sōpān¹ nagma ta nācē
 āshē-rastēn gūsh haly āv

1108f

zūna-pāch¹ navim^o tsītras kyutuy
 bōdwār rūhin vrushē-lag^an ōs^u
 arda-rāth gōmūt^o ōs^u āv biyē gūsh
 āshē-rastēn gūsh haly āv

1108g

prabāth phōl^u tōy būz^u yēli rūzan
 khōsh gav Dashērath vēṭhani log^u
 Vasishṭhan dop^unas zāv phōlawani gūshē
 āshē-rastēn gūsh haly āv]

1109

58. KAUSĀLYĀ'S JOY.

(Metre, Hazaḥ, ∪ - - -, ∪ - - -, ∪ - - .)

‘wōthith wananōv¹tōs wōllnḡi shēr drāv
 ‘suh tsol^umōt^u Rāma-juv Sītāyē hēth āv’

1110

tīh yāñ won^unas tamis kētha-pōṭh¹ osh^u rūd^u
 wasīth pēyē rāza Dashērath zan tēly mūd^u

1111

wonun sūrēn¹, “tsalith gav yār” wān¹tav
 ‘suh rūṭhum Rāma-juv tas zāra wān¹tav’

1112

tatiy tami dōd¹ wān¹, ‘gātsh¹nas balāy dūr’
 tīh būzith sōpanani log^u shēstras sūr

1113

pakan gayē dōn achēn rūḡus na kēh gūsh
 achiv dyūṭhun gōbur biyē āv tas gūsh

1114

korukh yēli nālamot^u dōnaway wasīth pēy
 onukh yūt^u zōr lōlan bēkhabar gay

1115

ganz^ar yēs āsi tas hyuh^u rōw^umōt^u lāl
 labēs yēli kyāh gāshēs tas-kun wuchith hāl

1116

wadana-sūtīn badan dōnawān¹ wanyēyēkh
 bandan-kun band zan nistar sanēyēkh

1117

Sumitrā āyē ānd¹ ānd¹ grāyē māran
 pakan mōkta chakan pēṭh¹-kin¹ sitāran

1118

59. SUMITRĀ'S SONG OF WELCOME.

(Metre, Accentual.)

- ' Rāma-tsandra Hari-Nārāyēṇō
 ' lāgay dāna-dānāy hiy 1119.
- ' manas mā tṣē roṭ^utham gōsa
 ' laḡayō tōsa-pōbarē
 ' āham hēth t^ah Lākh¹mī pāna
 ' lāgay dāna-dānāy hiy 1120.
- ' khot^uham pūri-kani sūrē-rūpa
 ' tsalēm mūrē-alarun^u
 ' t^ah chukh pāna zuwuk^u jāna
 ' lāgay dāna-dānāy hiy 1121.
- ' mōktuk^u hār tṣē chuy haṭi
 ' chēsai maṭi pālanī
 ' wuchana cyāni wōḡānan shāna
 ' lāgay dāna-dānāy hiy 1122.
- ' t^ay chukh ann t^ay chukh dana
 ' t^ay chukh mana-manzuk^u tīz
 ' tṣē khyāh wanay bōh kyāh zāna
 ' lāgay dāna-dānāy hiy 1123.
- ' t^ah chukh hēri t^ay chukh bōna
 ' wañām mana wuchath nēth
 ' t^ah chukh t^ay zānakh pāna
 ' lāgay dāna-dānāy hiy 1124.
- ' t^ah chukh mājē zāmōt^u rāja
 ' t^ah chukh wājē nishānay
 ' t^ah chukh pāna māl¹shē-khāna
 ' lāgay dāna-dānāy hiy 1125.
- ' t^ah chukh hiyē aṇd^aruk^u dāna
 ' t^ah chukh jāna-mīrāh jān
 ' mē tsali wōnda-nishē armāna
 ' lāgay dāna-dānāy hiy 1126.

'wōthum tāj lōgum shēri

'wōnduk^u nēri tamannā

'yēthi yus na suh nēth āsi hairāna

'lāgay dāna-dānay hīy'

1127.

60. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

tamis Sītāyē biyē dōn rāja-zādan

lajēkh byon^u byon^u wandani tima cashma pādan 1128.

kōṭhis-pēṭh kala hēth tamī lalanōvin

dilāsāh dīth sambōlin sulanōvin 1129.

jamāh sōriy khal^ukh yēli āy yēkh-bār

samith tas Rāma-tsandras yīy wānikh zār 1130.

Shēturgun Baruth biyē lūkh āy sōriy

lagani lāg^l Rāma-tsandras pōr^l-pōriy 1131.

tulukh mōrchala kār^l kār^l lōg^uhas tāj

Hindustānas korukh mūkūph chath bāj 1132.

sapūā^u mashhūr yēli tīsh^u hukmrōnī

tīh amrēth cēth lukau lūb^u zindagōnī 1133.

tapīshōr rēsh^l ta wādar jūg^l brōhman

sapān^l khōsh-dil Dayēs-kun gonḍ^u timau man 1134.

ānikh ganjīna mutsarōvikh khazānay

dītīn dārmās garīban panani pānay 1135.

parani log^u 'Rāma Rāma' sōr^u ālam

borukh ānand trōwukh sāryukuy gam 1136.

kūr^un yūts^u kāl tāmāth hukmrōnī

dapān ōs^l, gūts^u zi āsūn^u tsūr^u jawōnī 1137.

ITI ŚHĪRĀMĀVATĀRAṢARITAM.

ATAḤ PARAMĀ LAVAKUŚAYUDDHAṢARITAM.

II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SĪTĀ'S CONCEPTION.

(Metre, *Hazaĵ*, ∪ - - -, ∪ - - -, ∪ - - -.)

dōhāh akh Rāma-tsandras bab tsētas pēv
wonus tām¹ sōpān¹, 'cyōn^u pōtrō mē gam khēv' 1138.

onun ryosh^u nād dith won^unas panun^u hāl
dopun, 'gatshi dōn achēn āsun^u trēyum^u lāl' 1139.

Vasishṭhan yith korun tāñ jag-i-ashōmīd
dyutun Sītāyē amrēth cyon^u porun vīd 1140

bahārāk¹ dōh zamīn ōs^u zāpharōnī
āb^ār¹-naisōn¹ roṭun tami lāl-i-kōnī 1141.

wanan, tāñ yāñ rūṭ^ukh hōgiñē-andar jāy
dapan, wōth^u hōgiñēn-sūty hōgiñēn nyāy 1142.

62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-tsandras.]

(Metre, Accentual.)

'mōr^uthas madanō thūv^utham lādan
'pādan wandayō zuv tay jān 1143¹.

'mātā Kusalyā āyē brōṭha lārān
' "Rāma-juv raṭahōn nālamati bōh"
'Sumitrā chēh lāran, "wandas zuv pādan"
'pādan wandayō zuv tay jān 1143a.

'mātā yēli dīṭh^u tām¹ Rāma-juwan
'Rāma-juv paran pyōs pēṭh pādan
'Kīkiyi zuv wond^u Rāma-juwas pādan
' "pādan wandayō zuv tay jān" 1143b.

'nād dith onun Vasishṭha mahā-ryosh^u
'wuch-bā nēchatur rāj dimōs
'sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān 1143c.

¹ Verses 1143-1144 occur only in one MS.

- ' Baruth ta Shētruṅ āv brōṭha lārān
 ' Rāma-juwas paran pēy pādan-pēṭh
 ' "mōrchala-tāj dith wanday zuv pādan"
 ' pādan wandayō zuv tay jān 1143d.
- ' khōsh gav naḡar ḡyūṭhukh yēli rāza
 ' sōriy darm dān lāḡ¹ karanē
 ' khōsh gav Rāma-juv būz^unakh pānay
 ' pādan wandayō zuv tay jān 1143e.
- ' zanm pyoy^u hyon^u Rāwanani bāpath
 ' hīthāh Dashēratha-rāzanē
 ' taway wanwās gōkh t^ah pānay
 ' pādan wandayō zuv tay jān 1143f.
- ' wanwās byūṭh^uham Daṇḍakh-wanay
 ' āshram roṭuth wanas-manz
 ' Shūrpanakhi viḡ kor^u āyē tot^u lārān
 ' pādan wandayō zuv tay jān 1143g.
- ' pach rēth yēli goy^u tasandis wādas
 ' Shūrpanakhi shēch¹ kūr^u tas Rāwanas
 ' tambalyōv Rāwun lāryōv pānay
 ' pādan wandayō zuv tay jān 1143h.
- ' sán¹yās lōḡith gōs yēli dānas
 ' tūri āv Sītā hēth pānas
 ' bram kētha dyutun tithis Bhagawānas
 ' pādan wandayō zuv tay jān 1143i.
- ' ḡayē yēli khabar tas Bhagawānas
 ' būzun zī Sītā hēth gav Rāwun
 ' pāra pāra korun sōna-sandēn jāman
 ' pādan wandayō zuv tay jān 1143j.
- ' wati yēli nīr¹ nīr¹ ḡṭhikh tim. wādar
 ' nāla tul^u timau, "kam-sanā chíh"
 ' Rāma-juv ḡyūṭh^u yēli Halmát¹ pānay
 ' "pādan wandayō zuv tay jān 1143k.
- ' "zār myōn¹ bōztō Shrī Bhagawānō
 ' "pādan wandayō zuv tay jān" 1143l.

- Rāwanas mārani ākh Bhagawānō
 ‘ Rāwun tiy zānawunuy ôs”
 ‘ dōha aki dop”mas, “ ma kar aparāday”
 ‘ pādan wandayō zuv tay jān 1143m.
- ‘ “ Sītāyē hēth ākh Dandakh wanay
 ‘ “ taway Rāma-juv mārani ôy
 ‘ “ zāra pāra tas kar, chuy autārō”
 ‘ pādan wandayō zuv tay jān’] 1144.

63. THE TREACHERY OF SĪTĀ’S SISTER-IN-LAW.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - -).

- tamis Sītāyē mā ôs”s lōkūt” zām
 tamiy kyāh kor” tamis bar-mandinēn shām 1145.
- gamot” ôsus tamis Sītāyē-sūty wör
 lobun yēli dastagāh pēv tas kōṭhēn pör 1146.
- rash”kh on”nas ta wuch”tav kyāh yih won”nas
 prangas khör”n ta tāl”-kin” cāh khon”nas 1147.
- ‘ ts”h chēkh mā zāh-ti kāmāh myōñ” bōzan
 ‘ panūñ” ôsith vēndan chēkh, “ chēm yih dushman” 1148.
- ‘ priṣhay pāz”-kin” gatshēm līkhith mē hāwun”
 ‘ ba-sūrath ôs” kas hyuh” Dashē-rāwun’ 1149.
- sa ôs” nā tas-nishin wārā garāzmand
 dōyum” zōnun na, ‘yih mā kēh karēm phand’ 1150.
- trēyim” triyē-sangā-nishē wananas na cāray
 sapūñ” āwāra Sītā biyē dubāray 1151.
- yih tsūrim” kath tsarēr yēli tas sōkhas gav
 ahankāras karan chuy yiy Sadāshiv 1152.
- natay pūntsim” panun” tas yiy mudā ôs”
 gōbēr hōrith gatshun gara tsēr mā gōs 1153.
- shēyim” shēnkā kūr”s lūkau phūr”s zām
 satim” kath Rāma-tsandras dōb” dits”n pām 1154.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155-1168

amā aiṭhim^o pryutshus tāmⁱ Rāma-ṣandran
'wanum wuñ-kēn pozuy kyāh chuy mangan man' 1155.

dopus tamī, 'chēm wanas gaṭshanūc^o manas rāy
'gaṭshith tim rishⁱ bōh wuchahōkh biyē tihūnz^o jāy' 1156.

navim^o Nārāyēṇan yutsh^onas yih pānay
dahim^o Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim^o kath kuny kēh kar chuh lārun^o
khaṭith bēh wōñ raṭith Bhagawān ṣ^oh ṣhārun 1158.

mudā tamī līch^o sūrath tas dopun, 'dēsh
'yih Rāwun Naraka-wōsī vēh khēwan dēsh' 1159.

raṭith tamī nith tithay bōyis sa hōv^on
wuchiv kētha-pōṭhⁱ Sītā māranōv^on 1160.

dopun tas-kun, 'ṣ^oh wuchtan bāyī kyāh chuy
'dōhay Sītā wuchān ath-kun tulan huy 1161.

'mē niyēmas ṣūri yēna tana pān mārān
'wadan, "mētrav," chēh nētrau khūn hārān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm^o"
'ṣhunēm mūrith gayēm dōgiñē-sūtjn kōm^o' 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon^o
onun Lākhⁱman wonun sōruy tamis-kun 1164.

'ṣ^oh gaṭh Sītāyē-sūty trōvith ṣhunun wan
'natay māran tithay yitha biyē na bōzan' 1165.

wañās tāmⁱ Lākhⁱman 'rūduy na yinsāph
'satī Sītā mē wantam kyāh korun pāph' 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nith ṣhunani dūr
manōshē-zōṣ^o-manz kaḍith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākhⁱman-juv riwān ṣs^o
pakan path-kun nazar phīrith diwān ṣs^o 1168.

- wadana-sūty gōs tsas hyotⁿnas dilas nār
wuchān ōs^u sāta sāta dēwa yiyēs ār 1169.
- wanan, Sītāyē wonⁿ tas Lākh^lmanas-kun
'tsⁿh wantam wāra ökh⁰r⁰ kyāh mē sūponⁿ 1170.
- 'latan-hond^u rath watan lārēm yih kyāh gōm
'böⁿ chēs zānan yih wōpadīsh mā korum zōm⁰ 1171.
- dopus Lākh^lman-juwan, 'sāthāh yitiy bēh
'jīgar dod^u nēra kot^u chēm shēra-pēth^l rēh 1172.
- yih kath būzith wasith bōn lūj⁰ khēnē vēh
tsūj⁰s pōr^lzān, yith pānas lūj⁰s rēh 1173.
- mañēn gōs gāsh kam dini lūj⁰ kañēn phēsh
dopun tas, 'trāvtam gōḍa cyāvtam trēsh 1174.
- suh gav tshōḍith onun tas pōñⁿ dūriy
wuchun pyēmüts^u nēndⁿr tas pariyē hūriy 1175.
- tabⁿri-sūtin tsatīth buth^l-kin^l pēmüts^u ös^u
pathar pēth pōshē-thür⁰ zan bara gamüts^u ös^u 1176.
- wuch^un zan shēv gamüts^u Brahmā-juvūñ^u kūr^u
ganīmath zōn^u tām^l tas-nish tsalun^u dūr^u 1177.
- thowun pā-lōṭa āwēzān kulis-kun
hyotun tām tas buthis-pēth pōñⁿ pashpun 1178.
- tithay phīrith suh Lākh^lman āv riwāṇay
yithay kāh chin raṭith mārani niwāṇay 1179.
- wadan buth^l-kin^l pathar wās^l wās^l pēwān ōs^u
tih mā tasandēn padēn rukhsath hēwān ōs^u 1180.
- 'Wumā-dēvī khēmā kartam khotum pāph
'mē chum wōlinjē chōkh āmot^u tsē chuy zāph 1181.
- 'dayā kartam chēyēy sōth kina horuth prān
'pazyā tas yēs mē hyuh^u yuth^u āsi santān 1182.
- 'mē kar tākath tsē-kun wuchanas dubāray
'hēmay rukhsath padēn-pēth wāra wāray 1183.

- 'tšē āt' trōvith achēn pūt^a dith tsālān ās
'shēran yln mājē gōbaran-pēṭh karan pās 1184.
- 'mē kar gōsh^u Rāma-tsandrūn^u hukm bōzun^u
'bōh kar tas wātahō yith kāmē sōzun^u 1185.
- 'natay tēl' kōna' māryānas ba-shēmshēr
'ba-khōrī yēli hukum kor^unam tšē-sūty nēr 1186.
- 'natay mātā tšē ōsuy karmalānē
'ar^ath ath yiy chuh tshādun^u kyāh chuh mānē ' 1187.
- wodun tyuth^u gōs tsandrama rambawun^u rav
namaskārāh karith shēhras-andar gav 1188.

66. SĪTĀ FORLORN

- sapūn^a bēdār Sītā pā-phēri-sūty
gumau-garmau-sūtin wast^ar wanyēmāt' 1189.
- wuchun Lākhⁱman sēṭhāh tas-nīshē gamot^u dūr^u
galani lūj^a zan alani lūj^a wāwa-sūty mūr^a 1190.
- dopun, 'kyāh gōm kām' sarpan wolum nāl
'pēnam mā kāv wōñ yiti mā khēnam shāl ' 1191.
- wadana sūtin achēn tas gūsh kam gōs
suh mā Lākhⁱman tamis trōvith tsālān ōs^u 1192.
- riwan dyūṭhun yiwan zan pānasay-kun
rumāh rūzith nazari-tala galb sōpon^u 1193.
- 'wanani lūj^a pōnⁱ-pānas-kun sōndar māl
'wadana sūtin chatyēm mā wuñ achēn lāl 1194.
- 'taway mā chum-na Lākhⁱman drēṭh yīwan '
bihith lūj^a pakani kina sadahan thawani kan 1195.
- rumāh rūzith suh mā zōnun garay gōm
'me trōvith tsūri kūr^anas dūrē kyāh gōm ' 1196.
- wadani lūj^a dādi sarōn shākh sōpānⁱ
banīn shētran kañēn kyāh cākh sōpānⁱ 1197.
- wadana-sūty jānawāran ākh sahlāb
wanas-nīshē man dōlukh tsālⁱ wōtⁱ Panjāb 1198.

- gulau yēli wuch^u tasond^u buth^u zan pēyēkh hāy
raṭith zardī mētsē-tal-kun rūṭ^ukh jāy 1199.
- tan-ē-tanhā sa Sītā kyāh kuñ^uy zūñ^u
kaṇḍyau-kāṭhau-sūtin yēkh-sān sōpūñ^u 1200.
- achiv-kin^l osh^u athau khōrau horun khūn
pēwan buth^l-kin^l wasith cashman lūj^us zūn 1201.
- wanani lūj^u, 'kot^u suh gav yēmi nāra zōj^us
'suh kot^u gav yēm^l bōh karmani-shāṭha lōj^us 1202.
- 'suh kot^u gav yēm^l kūr^us ada nāra-nish sōn
'suh kot^u gav yēm^l karith yēkh-sān dyut^u dōn 1203.
- 'suh kot^u gav yēm^l kūr^us wuñ-kēn awāray
'suh kot^u gav yēm^l barith dits^unas bōh nāray ' 1204.
- sa akh nōzukh badan biyē yitsh^u garābār
trēyim^u strī-warna bartā-rūtsh^u āwār 1205.
- yih tsūrim^u tsūri zan Mandōdariyē zāy
Zanakh rāzas babas lāg^ltan sēṭhāh āy 1206.
- wadani lūj^u zēv gayēs kūj^u wāwa lūj^u wan
wanas-kun tsūj^u gayēs hūj^u ünz^u-gardan 1207.
- wanas-manz yiy wanan gātsh^lnay kanan rōz
chēh kōtāh zār wanan thav ts^uh kan bōz 1208.
- 'khabar kēh chēm-na kar phuṭ^orum tamis man
'taway mē tāpa-sūty dūz^u nāra han-han 1209.
- 'khabar kēh chēm-na tas kami dōha korum wād
'kaṇḍyau-sūtin mē nilyēyēm wōzāl^l pād 1210.
- 'khabar kēh chēm-na kar gyūlum atītan
'timau dop^uham, "ts^uh nēshpartīth sōpan " 1211.
- 'khabar kēh chēm-na kar tas-sūty korum nyāy
'taway bōna yitshē sōrgacē hiyē pēyēm hāy 1212.
- 'khabar kēh chēm-na kam kātshan mē ōs^l yiy
'timau dop^uham, "tsē sōpan yūts^u wōdōsiy " 1213.

- 'khabar kēh chēm-na kas bōwum tasond^u sīr
 'taway dyut^unam barith wōlinjē yuth^u tīr 1214.
- 'khabar kēh chēm-na tas-pēth kar dyutum lāph
 'taway lyuth^u gōm natay yuth^u kyāh korum pāph ' 1215.
- pakan gayē rath chakan wārū sa Sītā
 wanan tas Rāma-tsandras-kun sa līlā 1216.
- 't^h bōzan kōna chukh chuy-nā yiwān ār
 'mē kyāh kor^umay bōh kūr^uthas yīsh^u giriphtār 1217.
- 't^h āsakh masnadas-pēth tyuth^u khōshī-sān
 'bōh shūbā yuth^u kandēn-pēth hāl-i-hairān 1218.
- 'khotum kyāh pāph wōñ rachtam paran-tal
 'gayēs āwāra wārūh kuñ^u ta kiwal 1219.
- 'wanān ōsim Zanakh rāzūñ^u kōmōrī
 'wuchiv wuñ-kēn kūr^um mā kaīsi yōrī 1220.
- 'wuchan chukh-nā gamū^u kyāh chēs awāray
 'wadana-sūtin badan gōm pāra-pāray 1221.
- 'wuchiv wuñ-kēn achiv chēs rath bōh trāwān
 'wuchiv wath rāvi wōñ mā kāh chuh hāwān 1222.
- 'tē dop^utham-nā, "t^h chēkh nōzukh gul-andām '
 'wuchan chukh-nā t^h wuñ-kēn kyāh banith ām 1223.
- 'tē dop^utham-nā, "t^h chēkh bāgūc^u yēmb^ur-zal '
 'wuchan chukh-nā gatshan kyāh chum kandēn-tal 1224.
- 'tē dop^utham-nā, "t^h tsandrama chēkh prazalavūñ^u '
 'wuchan chukh-nā pakan kētha chēs kuñ^uy zūñ^u 1225.
- 'tē dop^utham-nā, "tē nōzukh chēy badan-tan '
 'wuchan chukh-nā mē dīshith kándⁱ chíh khōtsan 1226.
- 'tē dop^utham-nā, "tē Kausalyā rachiy jān '
 'wuchan chukh-nā tamī ti mā myōn^u roṭ^u pān 1227.
- 'tē dop^utham-nā, "t^h chēkh sārēnⁱ achēn gāsh '
 'wuchiv wuñ-kēn mē mā wōñ kaīsi-hūnz^u āsh 1228.

- 'kuñ^uy ös^us kunuy ôsukh ts^ah myônuy
 'gayëm zöla pāpa-sūty wōñ mōl mē zônuy 1229.
- 'kamis lada rāh mē pānas lāni ôsum
 'yih chum būgun^u tih mā wōñ kaīsi kôsum 1230.
- 'amā chum yiy manas kari-nā khēmā wōñ
 'manas thavtō mē mash^ērāvtō na mō wōñ 1231.
- 'mashēm yōdwai mē prīm chēm yiy manas rāy
 'bōh mash^ērōvith kara biyē kyāh mē chum pāy 1232.
- 'mē yot^u-tāmāth kaḍan az-tan yih jāmay
 'parān āsay bōh tot^u-tāñ Rāma Rāmay 1233.
- 'mashēm tēli tani gāthēm yēli sōr^lsay sūr
 'narukh dūrēr tsē-nishē sōrgüc^u düz^us hūr 1234.
- 'pralay yēli sōpanēm tēli tan bōh nāway
 'mutsarith sīna yim sūrākh hāway 1235.
- 'pralay tēli yēli panūñ^u tan nāra zālay
 'gayēs tot^u-tāñ Dayēs kür^umüts^u hawālay 1236.
- 'ts^ah chukh ākāsh mē tsē wātyā karun^u zōr
 'tih mā gānz^oruth yih shānan-pēṭh khotum bōr^u 1237.
- 'chuh poz^u yēs pāph khasi tas wāti hyon^u prān
 'amā na zi pazi triyē-pēṭh yiṭh^u karūñ^u hān 1238.
- 'mē pāpau-rost^u kor^uthamō sitēzay
 'yitam tawa-khōta kartam rēza-rēzay 1239.
- 'tih mā won^umay pozuy sōruy mē hēm rath
 'tsē mā kür^utham khēmā tiṭh^u chēy-na dyānath 1240.
- 'yih mā gānz^oruth mē mā mandachana yiyēm nāv
 'dapan mā lūkh, "kām^l-sanzē rañē banith āv" 1241.
- 'dapēm kāh kath, "zamīnas chum makānay"
 'dapakh, "buth^l-kin^l pēyēs wuñ āsmānay" 1242.
- 'dapēm, "ada poz^u tsē tāñ kyāh chi y wanan nāv"
 'dapakh, "sārēñ^l gāthun^u rōzani kus āv" 1243.

- ‘dapēm, “ada yiti gāṭhiy āsūṇ⁰ bēhan-jāy”
 ‘dapakh, “sūrēn¹ gāṭshun⁰ tath jāyē yatly āy” 1244.
 ‘prishēm, “ada kyāzi chēkh osh⁰ yūt⁰ hārān”
 ‘dapakh, “chēs osh⁰ haran-kanī mōkta tshārān” 1245.
 ‘na-tay būzin yih Day biyē kāh ma būzin
 ‘yiman sīran mē tas-nish parda rūzin 1246.
 ‘Vishūmitran babas won⁰nam, “chuh autār
 “ṣ⁰h dis nēih⁰r kariy r⁰t¹ r⁰t¹ yih pōtra-kār” 1247.
 ‘tīh mā ṣ⁰s khabar Sītāyē trāvēm
 ‘sa Sītā sath zan⁰m mā mandachāvēm 1248.
 ‘tīh mā gānz⁰run, “yih mā dōḍa-shur¹ mizāzay
 “‘chuh mā dīnan bīkshukan-hond⁰ rāzay” 1249.

07. SĪTĀ TAKES REFUGE WITH VĀLMĪKĪ.

- wanan gayē yīy sanēyēs khōr khambarēn
 pakanī lūj⁰ tāwa-chōkh log⁰ lāvē mūrēn 1250.
 pakan gayē rath chakan kōsam-athau-sūty
 kañēn sūrākh gay tasanau kathau-sūty 1251.
 pēwan wās¹ wās¹ gāshan zad zan gulālan
 athau sūty thaph karani lūj⁰ krūḍa-zālan 1252.
 wanas-manz tāñ wuchun akh r⁰t⁰ makānāh
 karith būrzuk⁰ suh thōvith tābadānāh 1253.
 athau khōrau achiv tūr¹-kun pakan chēy
 rēshwāh akh parzanōwun zan lobun Day 1254.
 suh Vōlmīkī rēshīshōr mōl¹-sond⁰ gōr
 jāhānas phērawun⁰ wārawun⁰ ṣōwāpōr⁰ 1255.
 nirāsh gōmūṣ⁰ tatiy tiṣh⁰ tas nishin āy
 wuchith manz-bāg achēn tas rēsh¹ kūr⁰n jāy 1256.
 sub⁰h phōl⁰ añēgaṣa ṣūj⁰ gāsh biyē āv
 prazalawun⁰ sūrē parbata-tala nēbar drāv 1257.

68. THE BIRTH OF LAVA.

- barābar āy tāt¹ Sītāyē nav mās
mahārūpiṭh sōsantānāh tatiy zās 1258.
- lag^an dan tēth trēyim^u biyē tēsh gōrawār
sēthāh dana-sost^u hastēni-hond^u kharīdār 1259.
- tithay dēwa-zāth tēshuk^u gōn trēyim^u triy
maran yim Yīshōras hēyi zinda karith tiy 1260.
- lakhēn dan-lagna-kin¹ khētriy war^an drāv
balāvīras babas mārani zan āv 1261.
- sirī tsandrama tamis kindras gamot^u jān
sapani biyē manōshē-lūkay bab yih santān 1262.
- athan līkh¹māt¹ achar kari parbatan sūr
padēn-manz pādē-rīkhā zēni Lōhūr 1263.
- prabātan yēli prazalawun^u sūrē tas zāv
tsūj^us gāṭa dōn achēn biyē gāsh tas āv 1264.
- tasond^u mōkh ḍishithay mōkh dyut^u prabātan
sirī sōpon^u wōday zan arda-rātran 1265.
- tamis mōkh chuy yitha aḍa-phōl¹ wōzāl¹ pōsh
wanan, tas wuṭh waṭith thōvith raṭith jōsh 1266.
- manas wuchanūc^u tamis shēnkā gamūts^u ōs^u
wōndūc^u sardī wuchith thōvith waṭith ōs^u 1267.
- wuch^ukh tas nast almāsūc^u kalam-trāsh
mahāvīrau wuchiv lasanūc^u tsatukh āsh 1268.
- buman-manz kash kaḍith thūv^umūts^u kamānāh 1269.
- shikāras-pēth taphāwath kēh na zānān
suh shikār chuy pānay āsh trāwān 1270.
- suh yōdwai kash kaḍith trāvi akh achir-wāl
maran Suḡrīv hih¹ biyē sāsa-bād¹ bāl 1271.
- z^ah achē bādāma-khōta tas āsa zēbā
tih ḍishith rūś¹-kacē ḡayē nāshēkēbā 1272.

- suh buth^u dīshith sapūñ^a maswal gōlāban
taway dīṣ^a rāth-kyut^u tshēph āphtāban 1273.
- khabar yēli gayē rēshis dop^unas, 'wadav chēy
'Sadāshiv tūṭh¹nay wōñ ōs¹nay zay' 1274.
- gondun zātukh dopun, 'Lākh¹mī tse-kun phīr^a
'sirī dani ās zanmas-pēṭh balāvīr 1275.
- 'dōyum^u tsandrama makari gōmūs^a tamis jāy
'sēṭhāh diyi mār shētran chus na parwāy 1276.
- 'trēyum^u byūṭhus shēnashcor kumbi biyē kīth
'babas-pēṭh bad sēṭhāh māsh¹rab karēs hīth 1277.
- 'shōkhur chus mīni tūrīmē jāyē yūts^u jān
'yiwan khōsh sārēniy zan sūrē tābān 1278.
- 'brēhaspath mīshē pūntsimē jāyē gāṭul^u
'sēṭhāh tas āsi khōsh āsan wōzāl¹ gul 1279.
- 'shēyum^u chus shēṭhra-gātukh vrēshē-pēṭh bōm
'gashēs rūzas tsakravartas-sūtin kōm^a 1280.
- 'navyum^u gōn āsi yūts^u karī darm ta dān
'nawan wōtith babas-pēṭh gālī ada pān' 1281.
- tīh būzīth man sēṭhāh Sītāyē khōsh gav
dopus tām¹, 'rāza-gōbaras nāv kar Lav' 1282.

69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

- wanas Sītā anan kāḍ¹ kāḍ¹ wōpal-hākh
thawan gōbaras rēshis-nishē ōs^u bēbākh 1283.
- bīhīth ryosh^u Yīshōras-sūtin ganḍīth man
gathan khōsh yēli thawan bāshēn tamis kan 1284.
- ganz^or^u Sītāyē, 'tati āsēm mē tshāḍan
'rēshis mā wadana-sūty tsantsal gashēs man' 1285.
- dōha aki gayē tamis hēth lōli-manz-bāg
thawan ryosh^u ōs^u bāshēn hōshē-kin¹ zāg 1286.

- ba-ādath yēli na kēh būzun sadā tām¹
nazar trōv^un korun hāhākār, 'nyuv kām¹' 1287.
- gumān tas yiy sapon^u 'nyuv jānawāran'
'yiyēm Sītā ta āsēm pān mārān' 1288.
- dopun, 'tām¹-sond^u wadun^u hēkahō na tsōlith'
tuj^un akh darbi-kānāh tām¹ sambōlith 1289.
- kūr^un ōhī wanani log^u, 'hē Sadāshiv'
'wōthin bālukh tyuthuy yuth^u ōs^u yitiy Lav' 1290.
- kūr^un līlā shēran sōpon^u Dayēs-kun
prazalawun^u darbi-bālukh zīnda sōpon^u 1291.
- thowun tām¹ wāra-pōthin tsūri sōvith
dopan, tāñ āyē Sītā pān nōvith 1292.
- achēn lūj^u phash karani, 'hāl¹ chim achir-wāl'
'akis achē paīda kati-kin¹ gōm dōyum^u lāl' 1293.
- rēshis ōs^u nā manas pāhanis gamūts^u shēkh
nazar trōv^un wuchun tath wājē tāt¹ krēkh 1294.
- asan won^unas, 'ts^ah wuch yim Dayē-sānd¹ kār'
'yiman dōn mā taphāwath kēh-ti zan hār 1295.
- 'sapan khōsh chuy panun^u wōñ Kush karus nāv'
'Dayē-gath wuchta r^uts^u r^uts^u kath tsētas thāv' 1296.
- taway tami roch^u achēn-manz yitha andar lāl
prazalawān¹ baḍani lāg¹ yēli gōkh yūts^u kāl 1297.
- karēn hōrinjē-gāsāk¹ darbi-hānd¹ kār
ḍitin pār¹ pār¹ timan, wuch¹tav, sēṭhāh jān 1298.
- koḍun rēsh¹ wākh, 'yēs-pēṭh bēhi tuhond^u tīr'
'tamis mrath wāti yōdwai āsi bod^u vīr' 1299.
- tyuthuy būzith yih kārān drāy lārān
yiwan yus brōṭha tas bēwāyē mārān 1300.
- s^ahas lārān tr^ahan kruhan karan lār
shikāras khyol^u karān aḍijēn karan wār 1301.

timan đīshith karani līj^u mōj^a ānand
wuchin kōbil ta zōrāwār pharzand 1302.

timan wuchⁱ wuchⁱ sa Sītā shād sōpūñ^u
dubāray Lōkh zan ābād sōpūñ^u 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHA
SACRIFICE.

dapan, yēli Rāma-ṣandras-nish judā gay
sa Sītā nā-wōmīdī hēth roṭun Day 1304.

kārin tāmⁱ Rāma-ṣandran cākh jāman
ṣātin gulⁱ zan gērēbā-nishē ba-dāman 1305.

wanani log^u, 'kyāh-sanā Sītāyē kyāh gav
'zinday āsyā sanā kina khēyē sa shūlav 1306.

'wanith kas zāna, kārⁱ mē pāna yithiy kār
'bōḍus ath sēndī wōñ kati-kīnⁱ labas tārⁱ 1307.

khavar sōpūñ^u Wasishṭhas āv suh ṭhārān
chōkas-kitⁱ tas dawāh hēth ōs^u lārān 1308.

harani log^u Rāma-juv tāñ dāna āshⁱ-rūd
wasith pēv zan suh Dashērath rāza tēlⁱ mūd^u 1309.

Wasishṭhan tas dopun, 'wōñ kyāh chuh cāra
'ṭhuñ^uth trōvith kati labahan dubāra 1310.

'gatshun^u sārēnⁱ yithay-pōṭhin awāray 1311.

'ḍukāndārāh lukan bardāsht khārān
'kar^az dīth lūr^u gōbaran hēth chuh lārān 1312.

'tithay maṭ^aran ta maṭ^arōvith diwan wōj
'dapan sōriy, "yihuy zan bab ta biyē mōj^u" 1313.

'patav shētaranj shāh-rukḥ yith chuh hāwān
'akābīran wazīran māranāwān 1314.

'kārin sōriy yithay-pōṭhin awāray
'ṭ^ah yēli kor^anakh biyēn-hond^u kyāh chuh cāray 1315.

'patay shētaranj pata-shētaranj chuh hāwān
'durukha-māth karith chuh bōzⁱ khārān 1316.

- ‘ samay chuy böz¹gar bram dith ba-bāzār
 ‘ balāvīran diwan mōl¹ hēth bāl¹ āzār 1317.
- ‘ khabar chyā mēth^ur kus na ta shēth^ur poz^u ôs^u
 ‘ tē kyāh won^unay ta pānas kyāh gāzab gōs 1318.
- ‘ khabar chyā kas shikas kacē āv yēdbār
 ‘ apoz^u won^unay buthis pananis tshunun nār 1319.
- ‘ wōndas chuy dōkh wanay ath kyāh rawā chuy
 ‘ karun ashōmēd jag ath yiy dawā chuy 1320.
- ‘ tsaliy tēli shāph sōruy rōz cālākh
 ‘ gāthshakh tyuth^u akalankh zan mājē now^u zākh’ 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHNA.

THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

- wonukh yēli tām¹ onukh gur^u phēranōwukh
 hēs^ukh lashkar ti sūtin yāñ suh trōwukh 1322.
- Barath-rāzan hēs^un lashkar sēthāh sūty
 lachan-hānd¹ lach sawār pyāda gay kūt¹ 1323.
- gumān tas gav, ‘ mē-sūty jangas anē tāb
 ‘ manush kus tas wuchith sōpani kōhas āb’ 1324.
- Barath-rāzas-sūtin biyē gav Shēturgun
 tshandith samsār sōruy āy han-han 1325.
- wuchiv tas yēli guris āyēs patim¹ dōh
 biyābānan tshandith lāryōv suh bar-kōh 1326.
- totuy nā yēth kōhas-pēth pāna Kush ôs^u
 t^akan tāñ pāna dyūthun gur^u suh khōsh gōs 1327.
- bihith tati Kush kunuy zan gōmotuy wan
 biyēn rēsh¹-bālakan-sūty tshāla mārān 1328.
- timau yāñ dīth^u lashkar tsāl¹ khatith rūd¹
 baṭhēn bēran kandēn-tal rūd¹ zan mūd¹ 1329.
- sapon^u khōsh pāna Kush dyūthun gurāh jān
 t^akan wōt^u pāna lāran gav khōshī-sān 1330.

- Kushēn dyūṭhun kushūnāh shōr būzun
grazani log^u tāñ hōwun bālakan-kun 1331.
- Kushēn gur^u dyūṭh^u tas gurⁱ ōsⁱ yūṭ^u ṭhōṭhⁱ
guris lāryōv pādar-s^aha-sāndⁱ pōṭhⁱ 1332.
- roṭun thaph dīth naban hyot^u carka phērun^a
sipāhau dyūṭh^u hyot^unakh prān nērun^u 1333.
- 'wuchiv, āshtsar yih pā-phērⁱ roṭ^u yih dārⁱyāv
'trēbuwan zal samīth kami shāṭha lūj^o nāv ' 1334.
- rūṭ^on lākam guris thāh dīth korun band
wanani lāgⁱ tim Kushēs, 'gōṭh^u āparun^u kand 1335.
- 'gurāh tyuth^u yuth^u na wāwas zāh diwan tan
'wuchiv, kētha-pōṭhⁱ roṭ^u tāmⁱ shīr-khūran ' 1336.
- tih yāñ wuch^u sōyisau shērmanda sōpānⁱ
asani lāgⁱ tas wuchith tim kōh zan h^anⁱ 1337.
- 'wuchiv, kyāh wāv-hyuh^u lāran guris āv
'sēṭhāh shūbāsh bōyⁱnas mājē yēs zāv ' 1338.
- raṭīth yēli tas guris ōs^u charka phērān
tih ḍīshith ōs^u sipāhan prān nērān 1339.
- wuchukh jab^arūth ḍīshith pyōkh talwās
tasond^u darshun wuchith lasanūc^o ṭhēñ^okh āsh 1340.
- 'sirī tsandrama chyā kina now^u chuḥ autār
'balāvīras babas bōyⁱnas namaskār ' 1341.
- asan dop^uhas, 'ma sa kar kēh guris-sūty'
dopukh tāmⁱ, 'path tsaliv na-ta wōñ mariv kūṭⁱ 1342.
- 'pozuy won^umawa chiway kēh zōr hāwānⁱ
'kariv zōrāwarī chēwa rāwarāwūñ^o ' 1343.
- tih wōbarōwun wanith muṭsorun suh tarkash
pakan gav khōsh sipāhan zan korun khash 1344.
- sēṭhāh yēli mōrⁱ tāmⁱ path phīr^o lashkar
Baruth lāryōv Kushēs-sūtin barābar 1345.

tasond^u darshun wuchith Baratas manas gav
wanani log^u, 'rathⁿ chwā kina rambawun^u rav 1346.

'kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ōs^u Rāma-juv yēli ōs^u mōsum' 1347.

tamis dīshith manas pananis sēṭhāh gōs
wanani log^u, 'kyāh-sanā gōburāh yuthuy ōs^u 1348.

'tih mā ōs^us khabar kēh chum yih pharzand
'amiy āmⁱ dāwa-bāpath gur^u korun band' 1349.

taṁannā gōs mōkha wuchanuk^u gulālan
raḡan daḡ rēy lūj^us prath mō-yē-wālan 1350.

tih mā ḡanz^orun, 'du-dasta tim dilāwār
'sēdasta-bāza mā ḡatshi rang nādār' 1351.

pakan lōt^u lōt^u Baruth yēli tas-nishin gav
dyutus Kushⁱ tīr ratha-pēṭha bōn wasith pēv 1352.

khabar chēy nā tsē Barathūñ^u kyāh balāvīr
sambōlith dam Kushēs lōyun ḡēkas tīr 1353.

onun tas zāph yēli buthⁱ-kinⁱ wasith pēv
rathas khōrith Baruth hēth tām tamis gav 1354.

kandēn-tal ōsⁱ khaṭith bālakh wuchan hāl
ḡatshith Sītāyē dop^uhas khōṭ^u ḡowuy lāl 1355.

tih būzith gav tamis Sītāyē bēdād
kārīn phārⁱyād lūj^u gōbaras sa dīni nād 1356.

wadani lūj^u tāñ tatiy paidā sapon^u Lav
Kushun^u būzith kushūnas-manz ṭ^akan gav 1357.

dapan, tāmāth Kushēn tati dam sambōlun
Barath-rāzan tamis yisband zōlun 1358.

tih mā zōnun, 'yih tas Sītāyē chuh zāmot^u
'chuh mā asē sārēniy mārāni āmot^u' 1359.

Lawan krakh lōy^unas, 'ātⁱ rōz vīra
'basm ḡatshi parbatas ami cyāni tīra 1360.

'amis-sūtin tṣē kami-putṣhy wōr ōsuy
'kunuy gōṭh^u mā gāṭshun kawa nō tṣūj^oy duy' 1361.

Barath-rāzas wonun, 'kāmⁱ rāvūr^oy wath
'achiv wuch wuñ kētha-pōṭhin bōh mārath 1362.

'shuris-sūty pōpiyō gōṭshuyō karun^u nyāy
'sohuth kēthā tīr dyun^u phīr^oy na kēh māy 1363.

'wowuth yuth^u tyuth^u mē-nishē lōnakḥ amyuk^u phal
'mē won^umay bōz poz^u yā rōz yā ṣal' 1364.

Barath-rāzan nazar yēli dīt^o tamis-kun
wuchani log^u sāta-sāta tas Kushēs kun 1365.

wanani log^u, 'kyāḥ-sanā kus thāviḥēm kan
'akis sūrūt^o z^h sūrūt^o chus bōh dēshan' 1366.

achēn phash log^u karani, 'mūñ^o mā gayēm rēsh
'akis dēshan z^h chus kyāḥ hōw^unam brēsh' 1367.

suh gav tath phikiri Lav gav lōy^unas tīr
ṭshunun trōvith path^r-pēṭh tyuth^u balāvīr 1368

suh Kush wōṭh dīth ṣalith bōyis-nishin āv
būr^on shōdī sēṭhāḥ zan mājē now^u zāv 1369.

Lawan dop^unas, 'gāṭshav gara-kun khōshiyē-sān
'wadan tati mōj^o mārān āsī mā pān' 1370.

Kushēs gur^u khōsh gamot^u log^u mēt^o.ladanēⁱ
path^r-pēṭh pān trōvith log^u wadanē 1371.

'khabar kar kēh tṣē chēy kyāḥ chukḥ gurāḥ jān
'sōnuk^u sājāḥ karith zan sūrē tābān 1372.

'mē lob^umot^u ōs^u yēmⁱ nyūnam suh mārān
'raṭakh gardan ṣaṭakh pyādan sawāran' 1373.

Baruth yāmāth wōdanē wōṭh^u hāl dyūṭhun
wanani log^u jahala-sūtin tas Kushēs-kun, 1374.

'gāṭhiv pānas hatō nēcivyō yih mō wan
'kaḍōwaⁱ tīr dīth wuñ mūla gardan' 1375.

- Lawan yāñ būz^u dyut^unas tīr dōrith
tshunun tamī tīra-sūtin Baruth mōrith 1376.
- khūts^us tsakh jahala-sūtin log^u karani dās
kathāh chyā kūt^l mōrin sāsa-bād^l sās 1377.
- Kushēn dith tīr tām^l mōrun Shēturgun
tyuthuy rath pēv mētsyuw^u maidān sapon^u sōn 1378.
- tihandiy bīma-sūtin sōriy sipāh mūd^l
tsalith gay zinda yōdwai kēh pata rūd^l 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S
ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

- wadaṇ gay Rāma-tsandras-nish wānikh zār
'dōyau rēsh^l-bālakau kyāh kār^l yithiy khār 1380.
- Barath-rāza Shēturgun māra sōpān^l
marith gayē sōr^u lashkar khār sōpūñ^u ' 1381.
- asani log^u Rāma-juv yāmath tih būzun
karani log^u sara Lākh^lman jald sūzun 1382.
- asan dop^u Rāma-tsandran, 'yim dapan kyāh '
dopun Lākh^lman-juwas, 'gav kyāh timan prāh 1383.
- 'ts^hh wōth thod^u gātsh t^akan kar pāna mōlum '
wadan dop^u Lākh^lmanan, 'tim z^ay mōsum ' 1384.
- wodun wārāh pathar pēv zāph on^unas
tithay Lākh^lman-juwan phīrith yih won^unas 1385.
- 'mē chum won^umot^u tēli yēli Sītā kūr^uth khār
'saphar tsōlith shikama-nish trāvi yuth^u nār 1386.
- 'wōthan tim sārīc^uy rum-rāth gālan
'karan yēli jōsh sath ākāsh zālan 1387.
- 'ts^hh bē-parwāh dayāwān chuy barābar
'yihay chēy kath mē-sūty wōth cāra kēh kar ' 1388.
- tih wōbarōwun wanith lashkari-sūtin gav
wanas-manz-bāg dyūthun Kush ta biyē Lav 1389.

wuchín tim Rāma-tsandrán¹ achē-hánd¹ lāl
tsētas tāmāth pēyōs Sītāyē-hond^u hāl 1390.

wanani log^u, 'kyāh-sanā tami mā wonukh myōn^u
'tshuñ^m yēli gari kaḍīth dara zūnī log^u grōn^u' 1391.

timan wuch¹ wuch¹ anan chus lōl yūts^u jōsh
pēwan Sītā tsētas rōzan na kēh hōsh 1392.

gaman on^u zōr tas log^u dini wuṭhan phēsh
sēṭhāh dod^umot^u jīgar log^u manganē trēsh 1393.

wanani ākāsh log^u tas Lākh¹manas yiy¹
'ma wad prāran tsē trēsh hēth būpath^ar chiy 1394.

'mashēkh kar mōj^a cyōv^amūts^a chēy yiman trēsh
'tsē wuñ māwāza tamyuk^u kor^umot^a yiyiy pēsh¹ 1395

Lawan yēli diṭs^a nazar dyūṭhun yiwan phōj
asan bōyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tāñ chih lārān
'panani atha-sūty panun^u mrath yim chih tsārān¹ 1397.

tulun tāñ tīr diṭs^a tām¹ Lākh¹manan tan
dopun, 'mārēm tsalēm pāpau-nishin man¹ 1398.

wuchan Kush¹ zōra lōyun tīr tas pēv
dapun^u chwā kēh tithis vīras yih kyāh gav 1399.

hazīmāth khēv sipāhau gay zi az-kār
wadan gay Rāma-tsandras-nish wānikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUSĀ AND ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv
wanani log^u, 'Lākh¹manas vīras yih kyāh gav¹ 1401.

wadan wōth^u drāy tas-sūty tim pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

- karani log^u 'trāhi trāhē' osh^u haran drāv
pakan lashkar timan sūty zan sa dār¹yāv 1403
- tēliki khōta balāvīr sūty tamis ās
korun yēli nā gatshith Lankāyē tām¹ dās 1404.
- Angud tāmāth wanani log^u yim phasāna
'kaḍakh wuñ yim z^hh bālakh tāna-tāna' 1405.
- jahal on^unas sēthāh lāran yōdas ās
Kushēn dyut^u tīr tas lāt¹-kin¹ phaṭith drās 1406.
- wuchani Suḡrīv log^u dyūṭhun Angud mūd^u
kulāh akh mōra hēth zāgani timan rūd^u 1407.
- Lawan wuch^u, 'kus-sanā wādur chuh zāgan'
ditsonas tīr kulis-sūty tas suwun tan 1408.
- yih wuch^u Zānōwanan ākāsh dits^un tshāl
'karakh tal dōshēway,' wuch¹tav tasond^u hāl 1409.
- gayēs lāran tamis tāl¹-kin¹ ditikh tīr
timan-pēth pēv na hyor^u-kun tas gayēs zīr^u 1410.
- tulukh tīrau-sūtin ākāsh suh yūts^u kāl
pathar pēv tēl¹ badanas gōs g^arbāl 1411.
- tithay-tām wōt^u Halmot^u rang dyūṭhun
tih ḍishith trām ōsith sang sōpon^u 1412.
- korun tadbīr, 'wōñ ath kyāh chuh cāra
'yimau rēsh¹-bālakai kār¹ ās¹ awāra' 1413.
- salāh kor^u tām¹, 'ḍimakh parbuth bōh dōrith
'tshunakh tāth¹ parbatas tal yim z^hh mōrith' 1414.
- athas-pēth tsūri tul^u tām¹ sakth bālāh
karōra-bād¹ khōr^u zan akh mō-yē-wālāh 1415.
- dapan, brōṭhay timau zōnukh, 'yih kot^u gav'
tithay lōt^u lōt^u gamot^u ōsus patay Lav 1416.
- tulun tāñ thod^u suh parbuth, 'yim karakh tal'
wuchiv tām¹ mōsaman kyāh-tām korus tshal 1417.

- jahala-sūty tīr lōyun tas gulēn dōn
Sumīras-tal, dapan, trāmas sapon^u sōn 1418.
- tih hās^arath Rāma-tsandran dyūṭh^u pānay
sapon^u krūdī horun osh^u dāna-dānay 1419.
- kamān shīr^un sapon^u yistāda bar-jang
wuchun samsār sōruy diwayē-hond^u rang 1420.
- kamān tuj^a tāmⁱ dopun, 'wōñ Kush bōh māran'
wanani log^u, 'kyāh-sanā kyāh ath chuh kāran' 1421.
- wanani log^u, 'dādi-sūty tsatahōn panun^u pān
'amā dōdis dawāh tshāḍun^u na āsān' 1422.
- wuchun bālah panānⁱ āwāra dīṭhin
achēn-manz, mañē-phālⁱ zan wāra dīṭhin 1423.
- tīman gōmātⁱ panānⁱ zan māra sōriy
kandēn-pēṭh ōsⁱ phēran nanawōriy 1424.
- marith gōmot^u timan sōruy kabīlay
Dayēs rostuy timan mā kāh wasīlay 1425.
- gamātⁱ tim mōiⁱ-sanzi shēphgūṭ^u-nishin dūr
karan tshēpa-tshēph wanas-manz ōsⁱ zan tsūr 1426.
- wanas manz-bāg mādar-zāda phērān
tīh dīshīth tas babas zan prān nērān 1427.
- gatshan krūdī yōdūc^u raz ōs^u wāṭān
prayēmas-kun wuchith wōlinjē prāṭān 1428.
- ditin tim zarbⁱ lōlākⁱ pōnⁱ-pānas
karuñ chus pāna tshārani log^u bahānas 1429.
- dopun, 'santān chim ḍēkas dimakh myūṭh^u'
tih mā zōnun, 'pakun^u manzil mē chum krūṭh^u' 1430.
- phōlani log^u, 'wōñ mē yim santān pālan'
tih mā zōnun, 'mē yim dastār wālan' 1431.
- gōbaras kändⁱ yod^u khōran atsan chiy
kandēn-pēṭh pān sāwan bab tasond^u chuy 1432.

- gōbur yōdwai wadan yēs osh^u chuh trāwān
tasandi bāpath kalas chiy kañē chāwān 1433.
- dapyōnakh. ‘tōh¹ ma pāk¹tav nanawōriy’
tih mā gānz^orun, ‘yimau myōn¹ mōr¹ sōriy’ 1434.
- ‘pazyā pyādan sawāran-sūty khēlun^u
yih gav zan būtarōts^u ākāsh mēlun^u 1435.
- ‘path^ar-pēth nanawōrī pād¹ ma thāv¹tav
‘yōduk^u sāmāna chum yiy¹tav ta niy¹tav 1436.
- ‘rathas myōnis khasith lād¹tav mē-sūtin
‘hyoch^uwa kyāh dushmanuth kār¹tav mē-sūtin’ 1437.
- Lawan dop^unas, ‘ts^ah chukh yim bāzē hāwān
‘tsē gānz^arith shur¹ taway chukh tambalāwān 1438.
- ‘shētra-sanzē nadiyē-pēth kar trēsh gātshi cēñ^o
‘pazyā shētras yih lādan shētra-sūnz^u hēñ^u 1439.
- ‘shēth^ar nay chukh tsē-sūty kyāh ōs^u hyon^u dyun^u
‘gotshwā yuth^u phōj hēth mārani asē yun^u 1440.
- ‘tsē kyāh ōsuy asē-sūty bög^arāwun^u
‘kaman gotsh^u rāza āyōd thēkanāwun^u 1441.
- ‘mē driy tasūnz^uy chēh yēs mōlis-nishin zās
‘karay shēhras ta lashkari sōr¹say dās 1442.
- ‘bōh chus pyōmot^u ts^ah kar yistāda thāwath
‘mē cyōñ^uy driy ts^ah kar wōñ wāra thāwath’ 1443.
- ditsānas lāph, ‘āgar dēvī mē chēm mōj^u
‘akiy myāni āgna-bāna sōruy daziy phōj 1444.
- ‘wanay wōñ lāph dith yutsh^umay panān¹ mōi¹
‘saraph māzas-andar wuñ yēranay ōi¹ 1445.
- ‘sōpōtran-sūty hō rāzō gayēy kōm^u
‘papana āmot^u chukhō kina kōda chēy ōm^u 1446.
- ‘gānz^ar mō Lōki-hānd¹ rākhēs chih mārān¹
‘tsē mārani āy zanmas ās¹ z^ah bārān¹ 1447.

'mē driy tasūnz^uy chēh yēs tani būrza chum nōi¹
'karath wuñ shānth yit¹ yutshumay panān¹ mōi¹ 1448.

'wonuth wuñ, "ratha," ratha ananūc^u mē shēkth chēm
'bōh sūrēs manga wuñ yut^u wātanāvēm ' 1449.

wanith sūrēs dopun, 'sāmāna sōzum
'mē chum yiti yōd karun^u ts^h ma dūri rōzum ' 1450.

yōduk^u sāmāna sūrēn lod^u suh sōruy
añēgoṭ^u gav zi gōbarau bōi^u dōruy 1451.

kamān shīrith sapon^u yistāda bar-jang
wuchiv samsār sōruy diwayē-hond^u rang 1452.

khūts^us tsakh jahala-sūty lōyin timan kām
timan āyēs na zakhmī gōs panun^u pān 1453.

silāh sōruy timan-pēṭh sōranōwun
sapon^u kamzōr sōruy zōr hōwun 1454

samith āyēs ta dīt^hhas zōra tith¹ kām
paran pēv bar-zamīn 'Nārān Nārān ' 1455.

dapan chiy, phol^u phalis-nishē yēli nēbar drāv
sapon^u khōlī suh phol^u tāth¹ pyāla pēv nāv 1456.

dilāwār gay ta tim bārān¹ asān ōs¹
kalas-pēṭh jēga zan hol^u hēth tsasān ōs¹ 1457.

chunā bab gōbara-sandi-putshy pān gālān
gōbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yēli zōn^u-hond^u jōsh
busar shīnas gatshan rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kēn zān thav zān
pagāh āsakh na mōlis-nish pashēmān ' 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SĪTĀ. SHE
RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET
OF THEIR PARENTAGE.

sapān¹ khōsh tim wūch^ukh ākāshē wōnī
'tamis Sītāyē tsūj^u wōnda-nish garōnī ' 1461.

- tih būzith hol^u ganḍith wōthⁱ tim z^h bārānⁱ
 hēthikh aiṭhan zaṇēn-hāndⁱ tāj sārānⁱ 1462.
- ānikh sōmb^arith timan sārēnⁱ korukh bār
 asan gay mājē-nish ōs^ukh gamüts^u khar 1463.
- wanani lāgⁱ mājē, 'āsⁱ hai nāvⁱ tsē wōñ zāy
 'amā raṭh jān cīzāh āsⁱ tsē hēth āy ' 1464.
- dopukh tamī māji, 'lāgⁱnawa Ruma-rēshun^u āy
 'aniv kyāh chuwa mē hōviv tshōpa kariv māy ' 1465.
- ānikh tim bōkh^aca tas-nish mutsarōvikh
 kaḍith tim tāj byon^u byon^u mājē hōvikh 1466.
- wuchith Sītāyē yēli tim parzanōvin
 sapüz^u dēwāna ṣath sāmāna trōvin 1467.
- tulin byon^u byon^u sa lūj^u hāwani gōbaran
 mandūch^umüts^u sīr bāwani lūj^u gōbaran 1468.
- 'yih mōr^uwan suy bōh yēmⁱ mōr^us gunas zan
 'buch^us yēmⁱ bāla-pānay kāla-sarpan 1469.
- 'yih mōr^uwan suy mē-sūty yus yut^u chuh āmot^u
 'yih mōr^uwan suy amis-sūty yus chuh zāmot^u 1470.
- 'yih mōr^uwan suy lōkāṭⁱ yēmⁱ kārⁱ awāray
 'yih mōr^uwan suy sa Lankā zōj^u nāray 1471.
- 'yih mōr^uwan suy dubāra Lōkh yēmⁱ nōshⁱ
 'yih mōr^uwan suy pakan yus ōs^u ākōshⁱ 1472.
- 'yih mōr^uwan suy suh Wōlī māranōwun
 'kārⁱwa kyāh kār zanmas kar gotsh^uwa yun^u 1473.
- 'pakiv hōvyūm tōhē kati kyāh kūr^uwa kōm^u
 'bōh zālan pān tas-sūtin düz^us ōm^u 1474.
- 'tithay wōthⁱ yitha yēchas chiy dyār rāwan
 'azōñ^u aulād mōlis mājē hāwan 1475.
- 'azōñ^uy sārēniy bab māranāwān
 'patav-lākan azōñ^uy mandachāwān 1476.

75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT

pakan gay tim z^{ah} bārān¹ mājē-sūty drāy
wanani lāg¹ Yishōras-kun, 'wuñ t^{ah} kar pāy ' 1477.

karan līlā shēran sōpān¹ Dayēs-kun
'Narāyēn, wātanāv wōñ asē payēs-kun 1478.

'Narāyēn, bē-khabar ās¹ chiy wanan zār
'Narāyēn, hāv darshun kās andakār ' 1479.

niyēkh tot^u mōj⁰ won^uhas, 'wuch yih ḥas^arath '
wuchlith Sītāyē nētrau-kin¹ horun rath 1480.

kārin yēli nālamāt¹ tas lūj⁰ wanani zār
'mē kyāh kor^amay bōh kūr^athas wōñ sēṭhāh khār ' 1481.

sa Sītā Rāma-ṣandras ōs⁰ tshārān
achiv-kin¹ osh^u harith rath ōs⁰ hārān 1482.

(Metre, *Accentual*.)

ashē-kani jōyē jōyē rath chēs bōh hāran
Sītā Rāma-ṣandra prāran chēy 1483.

lashē-nār gōṇḍ^utham ta osh^u chēs hāran
pashē kōna hani hani māra mār gay
khāra gav cyāñē vēri ṣandran tāran
Sītā Rāma-ṣandra prāran chēy 1484.

t^ay chukh āra-rost^u wōlinjē sāran
tēy chēy myāni prān gālanūc⁰ pray
t^ay zinda karan ta t^ay biyē mārān
Sītā Rāma-ṣandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran
lasanuk^u ta maranuk⁰ trōvith bay
ṣandras ta tāran mur¹ chēs bōh dāran
Sītā Rāma-ṣandra prāran chēy 1486.

tan nāra dūz^um mana-kin¹ gāran
wana kas sana gōm prīṭhan cyōn^u pay
daza-nā lōla-nāra razi pān khāran
Sītā Rāma-ṣandra prāran chēy 1487

prör¹ prör¹ göj^uthas ta wuñē chēs prāran
 tas kyāh chuh parwāy yēs chukh ts^ay
 khanjē gayē jigaras lanjē lanjē tshāran
 Sītā Rāma-tsandra prāran chēy 1488.

prakāshē tati shrāki hoj^u chēs bōh dāran
 krūṭh^u gātshi tulun^u bōr^u myūṭh^u āsi may
 zyūṭh^u chuy samsār sōr¹ sōr¹ hāran
 Sītā Rāma-tsandra prāran chēy 1489.

(Metre, *Accentual*.)

mör^uthas, Madanō, wuñē chuy ādan
 pādan wandayō zuv ta jān 1490.

kan dār mana-kin¹ yiman phār¹yādan
 bulbul ta biyē gul chiy nālān
 yiy yēli won^unakh wakhun^u wōstādan
 pādan wandayō zuv ta jān 1491.

prīthōm sārēniy sēdan ta sādan
 kyāh-sanā tsalēm-nā wōnduk^u armān
 kēh-ti nō cāra log^u lāninēn wādan
 pādan wandayō zuv ta jān 1492.

wōthū prīth pananēn dōn rāja-zādan
 yim drāy cyāni-khōta bād¹ balawān
 kyāh-sanā wanan lūkh awalādan
 pādan wandayō zuv ta jān 1493.

yēmb^ar-zal wandayō pampōshē-pādan
 yitshaway kathau tsali mē-ti armān
 sarv-i-kada, lagayō shākha-shēmshādan
 pādan wandayō zuv ta jān 1494.

watharay sabzī pēṭh nāgarādan
 sōna-tani saniy thod^u tul pān
 ts^añē gayēm jigaras ta wuñē chuy ādan
 pādan wandayō zuv ta jān 1495.

kan dār mana-kin¹ yiman phār¹yādan
 manushē-bāwa prath kaīsi yuth^u guzarān
 zāla wol^u jānawar samayē-sayādan
 pādan wandayō zuv ta jān 1496.

prakāshē cāra kyāh lōn¹-phasādan
 timau zōl^u ajūān yēmau gōl^u pān
 kāh-ti nō wanith hēki yiman samwādan
 pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUŚA AT HAVING SLAIN THEIR FATHER.
 REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - - .)

wuchun yēli Rāma-juv dōh sōponus rāth
 sa yitsh^a gayē tish^a ma ōsin kāh manōsh-zāth 1498.

lobun yēli dūrēruk^u yūts^a hōl tas ōs^u
 duyī trōvith tshuñⁿ yēkh-sān tatiy gōs 1499.

lobun titha yitha rōw^umot^u chiy laban Day
 zarith biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mīj^a yāmath tshēna gamūts^a jōy
 grazana-njshē shānth sōpūñ^a yēli rūtⁿ khōy 1501.

na-zānana-sūty wuchukh chot^u chwā wōzul^u nyūl^u
 sapūñ^a yēli zān pōñis pōñ^u zan myūl^u 1502.

yiwañ tot^u Lav ta Kush dōnaway diwan bākh
 riwan wārā ta sīnas sōpanan cākh 1503.

wanan wōñī, 'wawakh yuth^u tyuth^u labakh byōl^u
 'muṭhis chuy muṭh^u khasan shōlis khasan shōl^u' 1504.

na-tay bōzakh suh sōruy ōs^u pānay
 thawān kath pōpiyēn-kitⁱ yim nishānay 1505.

zarā kar hōsh wuch yim Dayē-kāran
 gōbur mōlis ta gōbaras mōl^u māran 1506.

yēshakh yōdwaī gōbur gotsh^u dyun^u mē rāhath
 gōbur chukh gāl zuv pananis babas-path 1507.

karakh yuth^u az babas pananis ts^ah sūty kār
 sarakh tyuth^u pāna yod^u āsakh ts^ah autār 1508.

tshunan tim āchⁱ waṭith atha sarpa-ālēn
 laban tim lāl yim bab mōj^a pālan 1509.

wōlō wōñ mājē mōlis-path jigār gāl
sēdath āsiy tsē khur^u kāsiy mahākāl 1510.

ts^hh yōdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrūb sōpan 1511.

mē won^umay, 'yuth^u gatshiy khōsh byōl^u tyuth^u wav
' pagāh lōnakh tamyuk^u phal yuth^u sapon^u lav^u ' 1512.

ts^hh yōdwai pōpī bab mōj^u mānakh
Sadāshiv biyē Wumā ada kar ts^hh zānakh 1513.

Sadāshiv suy diwan yus zindagōniy
Wumā s^ay yēmi khēmā kār^l krūd cyōniy 1514.

baban kyāh kūr^u kamī kor^unakh ts^hh paidāh
tsē mā ōs^uy panān^l-kin^l kēh wōmēdāh 1515.

Wumā s^ay yēmi tsē kūr^unay dar-shikam jāy
ts^hh wuchtō, pōpiyō, rüz^uy na kēh māy 1516.

galath būzith zalath pōñis-nishin drākh
tyuthuy nīrith nēthanon^u mal-barut^u zākh 1517.

saponukh pōkhta yēli dyūṭhuth panun^u hāl
achiv hōruth tsē rath tshōruth mahākāl 1518

panun^u kartūth ts^hh dīshith gōkh gamnākh
kūr^uth thaph gāsa-bargan yēli tshüṭ^uth bākh 1519

tihīdastī wuchith rūduy na kēh hōsh
tujoyōhakh dōn athan zardyōkh zan pōsh 1520.

Wumā yāmāth wuchani lūj^u cyōn^u ahwāl
khēmā kūr^unay dopun lūkañ, 'yih chum lāl' 1521.

lōkoṭ^u tami kōchi-kēth hēth lalanōwukh
wuchan gatsh tami dōd kyāh dāma cyōwukh 1522.

achēn-hond^u gāsh hyuh^u roch^unakh wuchiv māy
kaḍith shik^ama kūr^un wōlinjē-manz jāy 1523.

khabar chyā kyāh tamis rüz^uy tsē-nish āsh
prayēm bor^unay dapan, 'chum sūrē-prakāsh' 1524.

- dahan-hūnz^u kath chēh kyāh dōyētr^{ah} tsē chōvith
yiwan chēy wuñē niwan chēy mananōvith 1525.
- khēmā kūr^unay tsē mā tas-kun wuchuth zāth
tsē rātas dōh dōhas yith rāwūrth rāth 1526.
- ganīmath zān wuñ-kēn kar ts^h r^t kār
Wumā-dēvī ta Shiwa-jī chuy kharidār 1527.
- pagāh yēli tim gatshan nīrith ba-ākāsh
mē won^umay, 'yuth^u na rōziy mēlanūc^u āsh ' 1528.
- gathakh sannyās yod^u dēwāna lāgakh
bañhēn bēran kañdēn-tal pāna zāgakh 1529.
- tithay Rāwun marith labahōn ts^h Lankā
na-tay darshun karun rōziy tamannā 1530.
- hatu'l-magdūr az yuth^u chuy tsē tākath
karukh khādmath ganīmath chuy ganīmath 1531.
- kasam chum yod^u thuniy bab mōj^u trōvith
kasū ada, pōpiyō, buth^u hēkakh ts^h hōvith 1532.
- walēkin kar tamis yuth^u ōs^u mōlum
dopun, 'sivā karēm roch^unakh ts^h mōsum ' 1533.
- wuchani lāg^l, 'trēn zagan-hond^u rāja kot^u gav '
wadani log^u zōñ^u-bāpath Kush ta blyē Lav 1534.
- yiwan tot^u Kush ta Lav dōnaway diwan nād
mashān ada Rāma-juv Sītā pēwan yād 1535.
- garā phār'yād lāyan pān mūrān
garā tim pān panun^u chiy razi khārān 1536.
- garā dōnaway samith jāman diwan cākhi
garā ḍulagān^l diwan pānas malan^l khākhi 1537.
- garā tsāpan dandau-sūty gul^l diwan nād
ḍapan, 'wuch^ltav patav ās^l nā-khalaph zād ' 1538.
- wodukh tyuth^u wadani yuth^u log^u pāna ākāsh
sapān^l tith^l yith^l wuchith sapanan jigar-trāsh 1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF
FEELING REFUSES TO SEE RĀMA.

karan phār¹yād Sītā lūj⁰ wadanē
rēshis-kun lūj⁰ ba-zōrī nāla dinē 1540.

suh Wōlmīkh ryosh^u gamot^u gara ōs^u nīrith
dapan, yūts⁰ kōl¹ tāmāthay āv phīrith 1541.

pakan tot^u wōt^u dyūṭhun yāñ suh ahwāl
chuh dod^umot^u mōkta-phol^u dīshith maran lāl 1542.

wuchun tati rath pakan dār¹yāv dār¹yāv
khabar log^u tas prīshani, 'kas kyāh banith āv' 1543.

wodun wārā wanani log^u, 'hē Sadāshiv
'amis yiti myāñē bad-bakhtiyē-sūty gav' 1544.

gōran yēli māyē-sūtin pān gōlun
kūr⁰n wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh¹ kyāh kūr⁰n tām¹ tīt⁰ zōriy
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch¹tav tatēy kāh mūd^umot^u prōn^u
sapon^u su-ti zinda yēli tām¹ amrēthāh cyōn 1547.

sapān¹ yēli zinda tim sōriy dubārah
sapon^u Sītāyē biyē dil sang-i-khārah 1548.

gātshith tas rēsh¹-sandis hujaras-andar tsāyē
korun bar band wuch¹tav kyāh gayēs rāy 1549.

dopun, 'yot^u-tām mēli na nab ta būtarāth
'panun^u buth^u Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚĀ. HE THEN GOES BACK TO
THE HERMITAGE AND IMPLORES SĪTĀ TO ACCOMPANY HIM,
BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān
niyēn rēsh¹ Rāma-tsandras-nish z⁰h santān 1551.

anith yēli hōv¹nas nishē thōv¹nas tim
padēn dōn-tal paran tāñ pōv¹nas tim 1552.

- padēn lāg' mīṭh' dīnī sōriy timan dōn
khasūsan Bharuth Lākh'man biyē Shēturgun 1553.
- asan khēlan gindan phirūv^ukh munōdī
nagar-kun gay timan-sūty hēth ba-shōdī 1554.
- pēth^r bābath^r hēth shēhras-andar gay
wadani log^u rūza tas Sītā tsētas pēy 1555.
- rēshis log^u priṣhanī, 'tas kyāh gōsa gav myōn^u'
kar^m yīy ōs^u karmun^u kār kām' zōn^u 1556.
- pakan tas sūty gav vēgalyōv suh zan kand
wuchyōkh Sītāyē thow^mmot^u bar karith band 1557.
- andar Sītā nēbār'-kīn' Rāma-autār
baras-pēth byūṭh^u ta wān'nas villa tay zār 1558.
- dopus tām' Rāma-ṣandran, 'wōth nēbar nēr
'wōnduk^u dōkh wōñ ṣaliy shēhras-andar phēr' 1559
- dapan, Sītāyē won^unas, 'chukh ṣ^h autār
'wuchan chukh-nā hēwan jīgaras mē chum nār 1560.
- 'samay dyūṭhum sēthāh wōñ sōpūñ⁰s sēr
'chuh ōkh^ur^u gara gāshun^u nērun^u gāshēm ṣēr 1561.
- 'bōh nay nēray ṣē kyāh wōñ myōn^u chuy gam
'gāshiy dār'yāwa-sūnz^u akh pā-phyorāh kam 1562.
- 'gōḍaṇ akh bēñē yēs tiṣh^u āsī gamkhār
'dōyum^u āsakh ṣ^h Nārān pāna autār 1563.
- 'trēyum^u trēnaway barādar chiy balāvīr
'zamīnas-sūty suwān ākūsh az-tīr 1564.
- 'poz^u ay bōzakh tasallī gōm az-zān
'mudā ōsum ṣē wātān' yīm z^h santān 1565.
- 'dayā kar wōñ ṣē kyāh chēy māy myōñī
'ṣ^h gāsh phīrith shurēn kar pōr'zōnī' 1566.
- dōnaway lōla-sūtin tati dazān ōs'
sōrga-manza rāsa-maṇḍul zan grazān ōs' 1567.

karani log^u Rāma-juv tas zāra-pāra
lūj^us sa-ti katha wananē wāra-wāra

1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual*.)

Rāma tsandran dop^u, ' bar mutsarē

' karī ānand panani garē

1569.

' kazāl^l gayēkh azala ôsuy

' kashṭ tsôluth Yīshôr^l tsē kôsuy

' vyād vigⁿ wōñ na sōndarē

' karī ānand panani garē

1570.

' kām^l kür^ukh hiyē-māl zāyē

' pāna tshāran chuy nōg^l-rāyē

' tshāyē rōzun^u kōtāh zarē

' karī ānand panani garē

1571.

' bōz, wōnduk^u gam gōsa tsaliy

' rōz prasan, shēth^r galiy

' sōz wuch, bēh panani garē

' karī ānand panani garē

1572.

' bār tuluth sār sōr^u ôwuy

' gār tsôputh tamannā drôwuy

' tār lagith panani garē

' karī ānand panani garē

1573.

' hāv mōkh bāv goy^u kyāh tsē gōsa

' trāv malāla wōñ ách^l mē lōsa

' thāv tsētas Day kyāh karē

' karī ānand panani garē

1574.

' rüch^u karith achē-manz thāwath

' driy hōvith driy hāwanāwath

' triyē tsālun^u pazi tāra tarē

' karī ānand panani garē

1575.

' wātihiy kar sāmāna trāwun^u

' sūd kyāh nēri suh mūd^u Rāwun

' hōl kyāh goy^u mōl^u kas na marē

' karī ānand panani garē

1576.

'gār roṭuth tām'-sanzi vēre
 'yus marith gāthi kati phērē
 'gam khēna rath māz harē
 'karī ānand panani garē'

1577.

Rāma-tsandran yāñ tiy won^unas
 pēyē wasith jalāv hyot^unas
 lūj^u sa tsāpani panañē narē
 'karī ānand panani garē'

1578.

shīna-mōñ^u zan vēsarana āyē
 tami won^unas panañē jāyē
 'kami tsē won^unay buk^{ar} darē
 'karī ānand panani garē'

1579.

'bōz kath chum-na pōshēn-pāyā
 'tōshē kath chēm wanith māyā
 'rōshi dyut^unam makh pōshē-tharē
 'karī ānand panani garē'

1580

yiy wōndaś gay hiyē-mālē
 tami-khōtan dūrēr tsālē
 'rinda bōzakh zinday marē
 'karī ānand panani garē'

1581.

lōla-nāruk^u jalāv roṭun
 nīla-waṭh sīna panun^u tsotun
 yēsh yēs āsi suy lōl harē
 'karī ānand panani garē'

1582.

gāsh yith biyē prakāsh anun^u
 lōla-almāsa-sūty wōnda khanun^u
 pōkhta sōpani man mōkta harē
 'karī ānand panani garē'

1583.

mājē Diviyē-kun gayē shēran
 ōs^u rātas līlā karan
 zūn zan ōs^u lūj^umūts^u darē
 'karī ānand panani garē'

1584.

80. SĪTĀ'S RESPONSE.

(Metre, *Accentual*.)

- 'māra kūr^unas āmⁱ māramatī
 'Pārwatī kar myōn^u cāra 1585.
- 'mājē zāyēs drūt^u yēli hūr^um
 'krāni drāyēs tamannā sūrum
 'lāni ōsum amis sūtin
 'Pārwatī kar myōn^u cāra 1586.
- 'zēwawunuy phārⁱ rēshⁱ ta paṇḍith
 'kōli tshunanōv^uhas kūñ^u gaṇḍith
 'chim mē wasan yēma-guma tatī
 'Pārwatī kar myōn^u cāra 1587.
- 'kōli tshuñ^unas yēli bōh mājē
 'tati phorum Zanakh rāja
 'na-ta mār̥yēyēnas kōna tatī
 'Pārwatī kar myōn^u cāra 1588.
- 'myul^u dyut^u karith Vishāmitran
 'kōna lōn^u chum mē wōñ pētaran
 'gaib sōpānⁱ tim ti haibatī
 'Pārwatī kar myōn^u cāra 1589.
- 'suy ath sēndi apōr tarē
 'yus wōñ nēri panani garē
 'suh na yus myōnⁱ-pōṭhⁱ yitⁱ marē
 'Pārwatī kar myōn^u cāra 1590.
- 'wardana-vēri būr̥zay mē gāṇḍim
 'rōñ^u-āsana kōh bāl tshāṇḍim
 'wōñ gayēs kīwal bōh yitī
 'Pārwatī kar myōn^u cāra 1591.
- 'bāwa wōñ kas yēli gōm trōvith
 'kyāh wana nāv mandachōvith
 'Rāwanas myōnⁱ paripāph khatī
 'Pārwatī kar myōn^u cāra 1592.

'tām¹ niyēnas yēli tami hāla
 'mājē panañē kūr⁰nas hawāla
 'kyāh wanith hēka tas chēh satī
 'Pārwatī kar myōn^u cāra 1593.

'ada zōñ⁰nas tami azōñ⁰ mājē
 'villa wān¹ wān¹ tami ashka gājē
 'mashka karēnam shurēn sūtī
 'Pārwatī kar myōn^u cāra 1594.

'shur^u zōñ⁰nas karēn shur¹-bāshē
 'zōlith lōj⁰nas bōh wālawāshē
 'dēwatā sōr¹ gay āra-k⁴tī
 'Pārwatī kar myōn^u cāra 1595.

'anth zōnum na yith bawa-saras
 'gaṭa kūr⁰nam ta bōh kyāh karas
 'shēchē lazanas tē pāph khātī
 'Pārwatī kar myōn^u cāra 1596.

yūts⁰ wodun, 'kūr⁰ kaīsi ma zēyin
 'zēyi yēli ta almās khēyin
 'kūr⁰ zāyēs sūr gōm yitī
 'Pārwatī kar myōn^u cāra 1597.

'kōrē āsūñ⁰ gatshi dēka-sēdath
 'na-ta brōṭhay gatshi hēñ⁰ sa wath
 'taway bōh tshādath panañē watī
 'Pārwatī kar myōn^u cāra 1598.

'kyāh bōh wana, tām¹ sōrga-wāsan
 'patsh ūñ⁰n āman tā khāsan
 'won^u dēwau, "Sitā chēh satī"
 'Pārwatī kar myōn^u cāra 1599.

dēwatā āy sōkhī dinē
 'mōl¹ būzus ta log^u riwanē
 driyē hōv¹nas tām¹ dāri-chētī
 'Pārwatī kar myōn^u cāra 1600.

‘tō-ti panun^u pazun^u pōlun
 ‘kruha-badēn ogun zōlun
 ‘yith^l pralay chyā bōv^lmātī
 ‘Pārwatī kar myōn^u cāra 1601.

‘bōl^l wañānas chuy ādan
 ‘kōl^l rāway thowum na zāh kan
 ‘bara kūr^unas ām^l sūramātī
 ‘Pārwatī kar myōn^u cāra 1602.

‘tyūt^u wodum sahlāba wunyōm
 ‘ashi-sūty sōr^u samsār wanyōm
 ‘wan t³h rōzakh kati mētsi-datī
 ‘Pārwatī kar myōn^u cāra 1603.

‘Dayē-lōnⁱ yēli paigām būzun
 ‘ada Halmot^u Ludar sūzun
 ‘“vyād gūj^u wōth mē-sūty satī”
 ‘Pārwatī kar myōn^u cāra 1604.

‘pāna yot^u-tām mōrun Rāwun
 ‘ōsus lūkan dēmāg hāwun^u
 ‘gōsa kus gōs trōv^unas tatī
 ‘Pārwatī kar myōn^u cāra 1605.

‘bara kūr^unas bōh shyāma-sōndar
 ‘sara kūr^unas nāras andar
 ‘dara lōj^unas chivēmātī
 ‘Pārwatī kar myōn^u cāra 1606.

‘pūṭ^u achē dits^un pōlōd^l pacē
 ‘khōṭ^u bōh drāyēs tāmi kahwacē
 ‘goṭ^u gatshith āyēs bōh tatī
 ‘Pārwatī kar myōn^u cāra 1607.

‘gari tshuñ^unas nēbar kaḍith
 ‘shrākh dits^unam wōlinjē barith
 ‘wākh ōsum wōñ mara yitī
 ‘Pārwatī kar myōn^u cāra 1608.

'gari panani akh rāth būr⁰m
 sāph wantam kōsa hān kūr⁰m
 'kara kyāh kām¹ won⁰nas "satī"
 'Pārwatī kar myōn⁰ cāra 1609.

'lashē ganjēnam nārañē tshaṭa
 'pashē kōtūh kūr⁰nam gaṭa
 'biyē kūr⁰nas shērmanda tatī
 'Pārwatī kar myōn⁰ cāra 1610.

'zōm⁰ kūr⁰nam nic⁰ kathī-hanā
 'gōm na wōndas yih bōz¹ chēh bōnā
 'kōm⁰ gayēm mē kas sūtī
 'Pārwatī kar myōn⁰ cāra 1611.

'tīr dīt¹nam wōlinjē barīth
 'gōm tīm tīr jīgaras tarīth
 'atha-sūty gēv moth⁰nam satī
 'Pārwatī kar myōn⁰ cāra 1612.

'nāra-tēmb⁰r phambas pēyēm
 'wuch¹tav wōñ kūt⁰ jalāv hēyēm
 'rēh phaṭīth nēri pēṭh¹ parbatī
 'Pārwatī kar myōn⁰ cāra 1613.

'nāl wol⁰nam lōkūt⁰ bōh guj⁰s
 'bāl tshuñ⁰nas zālan lūj⁰s
 'hāl kyāh lāl gayēm mē chātī
 'Pārwatī kar myōn⁰ cāra 1614.

'āyē tas kōna balāy achēn
 'lāyē tas kōna gatshān achēn
 'drūyē tas kōna zēv kārē-patī
 'Pārwatī kar myōn⁰ cāra 1615.

'yus yēs jōrē-judōy¹ karān
 'Day tas kōna wath rāwarāwān
 'chus kōna wasan yēma-guma tatī
 'Pārwatī kar myōn⁰ cāra 1616.

- ‘sirī wötith chuy hani-hanē
 ‘tsari prakāshē tsēy pāna wanē
 ‘bōz kyāh wani Sarasōtī
 ‘Pārwatī kar myôn^u cāra’ 1617.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. AT DAWN VĀLMĪKI
 INTERVENES.

(Metre, *Accentual*.)

- lōla-sūtin osh^u ōs^u trāwan
 chēs na mulay bar mutsarāwan 1618.
- tām¹ won^unas, ‘yim kam khātīm pāph’
 tami won^unas, ‘rūduy na yinsāph
 ‘kas tsē chukh yim nēhadāv hāwan’
 (chēs na mulay bar mutsarāwan) 1619.
- ‘pāph warzith chuh yihuy myôn^u mālyun^u
 ‘tāpa yit¹ yēs dazān ōs^u tālyun^u*
 ‘kas chih wōriv¹ mē zan wath rāwarāwan’
 (chēs na mulay bar mutsarāwan) 1620.
- tām¹ dop^unas tōra, ‘kar khānadōrī’
 tami dop^unas, ‘trōv¹māt¹ chim mē sōriy
 ‘yit¹ bihith kaīsi buth^u chēs na hāwan’
 (chēs na mulay bar mutsarāwan) 1621.
- tām¹ dop^unas tōra, ‘rachath bōh wōñ jān’
 tami dop^unas tōra, ‘wuñē chēs bōh larzān
 ‘yith suh Lākh¹man nith mā tshunēm wan
 (chēs na mulay bar mutsarāwan) 1622.
- ‘bēh ts^ah pānas rēh chēm wuñē jigaras
 ‘khār wuñ chēs kuñ^u ta kīwal zi bēkas
 ‘chēs-na mōsum chukh ts^ah mē tambalāwan’
 (chēs na mulay bar mutsarāwan) 1623.
- wōnda tas gav zan dor^u sang-i-khāra
 Rāma-tsandran wañānas wāra wāra
 ‘man chuh tsantsal tan diwān ōs^u grāwan’
 (chēs na mulay bar mutsarāwan) 1624.

* V. 1. *tāpa-nishē yēm¹ roch^u myōn^u tālyun^u.*

- biyē won^unas, 'sūr^om wōñ jawōñī
 'kar tulith hēka yīm bār cyōñī
 'chum-na tūkath tan bōh wōñ nāra nāwan
 (chēs na mulay bar mutsarāwan) 1625.
- 'hōsh nyūtham tsē pōshē-nūla
 'mōshka bab^or^o kūḍ^othas bōh mūla
 'kōṅg zōj^othas zan āma-tūwan
 (chēs na mulay bar mutsarāwan) 1626.
- 'chēm-na tsē-rost^u biyē kēh wōmēdā
 'ts^h las gathanay kaitāh tsē paidā
 'gachē-kuṣhēn achē-pōsh chih chāwan
 (chēs na mulay bar mutsarāwan) 1627.
- 'myāni lōluk^u tsē wōñ sūruy tamannā
 'chēs bōh tīsh^oy yīsh^o tēli ōs^os sa Sītā
 'āzmōw^umot^u biyē kyāh āzmāwan
 (chēs na mulay bar mutsarāwan) 1628.
- 'kātsa zūni lōg^utham nēth tsē grōnuy
 'poz^u wanun^u kyāh wōñ zāna cyōnuy
 'khēñ^o bōh dīts^othas gōṭan biyē kāwan
 (chēs na mulay bar mutsarāwan) 1629.
- 'nād dīt^umay dīt^utham zāh na ālav
 'dōd^u būzīm s^hau shēzḍau ta shālav
 'vyād mūṭh^omūts^o biyē chukh yād pāwan
 (chēs na mulay bar mutsarāwan) 1630.
- 'hēth bōh yēli yiy ōs^os āmūts^o
 'thath^ur^o-gāsa zan bōh ōs^os mājē zāmūts^o
 'khēth tshuñ^onas tamiy bōh ādām^u-khāwan
 (chēs na mulay bar mutsarāwan) 1631.
- 'yēm^u rēsh^u yit^u rūch^unas bōh wāray
 'tsūr^o gōmūts^o ōs^os yāñ awāray
 'wandahōs tas cashma-pampōsh bōh pādan
 (chēs na mulay bar mutsarāwan) 1632.

‘lūb tamannā sōriy mē drāyēm
 ‘bāra-kāṇḍ¹ yēli khōran tsāyēm
 ‘wōnda dod^umot^u kētha shēhalāwan
 (chēs na mulay bar mutsarāwan) 1633.

‘zēṭh sūrith mōnj^u-hōr yām chōwum
 ‘pōh¹-pan zan mē sāmāna tām trōwum
 ‘vīrē-hānd¹-pōṭh¹ dōdaryēyēm tatiy tan’
 (chēs na mulay bar mutsarāwan) 1634.

rōt¹-rātas kūr^ukh tāt¹thiy husyōrī
 kōna lagakh pādan nēth bōh pōrī
 ōs¹ pānavūñ^u wōndāk¹ gōsa bāwan
 (chēs na mulay bar mutsarāwan) 1635.

rāth sūrith sub^ahan yāñ phōi^u gāsh
 hyot^u trāwun^u sūrēn brōṭha prakāsh
 rēsh¹ dop^unas, ‘ṭ^ah bēh pānay mananāwan’
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS
 RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE,
 TO WHICH HE PROMISES TO BRING SĪTĀ,

(Metre, *Hazaj*, ∪ - - -, ∪ - - -, ∪ - -.)

dopus ada rēsh¹, ‘mutsarus bar kōmōrī
 ‘khēmā kar chuy karan bartā tsē zōrī 1637.

‘ma dis yūts^u tūl chuh bartā jān cizā
 ‘karus khādmath tsē gānz^arāviy azizā 1638

‘ma kar gaphlath mutsar bar chus sēṭhāh hōl
 ‘gātshus sūtin bariy yuth^u pazi tyuth^u lōl 1639.

‘prabātan pūz kar biyē darm tay dān
 ‘wandun^u gātshi bartahas pananis panun^u pān 1640.

‘triyēn sīwā karūñ^u gātshi bartahas-kun
 ‘ṭalan pāph sōr¹ biyē zanmas na chukh yun^u 1641.

‘chuh bartā zōñ^u-kin¹ Bhagawān mānun^u
 ‘karus sīwā tamyuk^u phal chuy prakath nyun^u 1642.

- 'chuh vīdas-manz sēṭhā won^umot^u chēh sath kath
 'triyēn^u sīwā karūn^u gatshi bartahas path 1643.
- 'gōḍaṇ^u gatshi tarana-kamulan mīṭh^u tas din^u
 'chalith pād tām^u-sānd^u tawa-pata gatshan cēn^u 1644.
- 'karus sīwā barus lōl shēr zānun
 'sōbōz^u-sūty Rāma-juv Nārān mānun 1645
- 'yih chēy sath kath chuh bartā pāna Bhagawān
 'tamis sīwā karith Vaikunṭh chih prāwān 1646.
- 't^uh chēkh butarāth^u bartā zān ākāsh
 'pakus sūtin karan sōriy tē shābāsh 1647.
- 'pakus sūtin ma kar tōkhūr^u kadam tul
 'sōbōz^u-sūtin zān myōn^u nēr chēy sul 1648
- 'yih kami-putshy chēkh amis-pēṭh bar karan band
 'chuh ath-pēṭh kyāh hasar wātakh na zāh and^u 1649.
- dapus tami tōra, 'rēsh^u-bāyō yih mō wan
 'amis-nishē chuy barābar dōst dushman 1650.
- 'zakh^um ām^u-sānd^u balān^u pānas bē-dawāh chiy
 'akis bāmas amis dah lach hawā chiy 1651.
- 'yih chuy hath-gor^u pōrush cyōn^uy mē driy chēm
 'amis kar chēy khabar, "kath jāyi triy chēm" 1652.
- 'tithiy dōda-shur^u siphath nābad-phalyau-sūty
 'nēhāl āwāra nābad khēth kārīn kūt^u 1653.
- 'tyuthuy chus dil kuniy kāh kath chuh bōzān
 'mulay chuna ada, rēsh^u-bāyō, yih rōzān 1654.
- 'sēṭhāh gam hyot^u mē path ārām na zāh ām
 'tōdūsh^u candrama chēs Sītā mē chum nām 1655.
- 'amis-sūty zahr-tāpun^u lōla-thāwun^u
 'amis-nishē som^u chuh rāch^urun^u rāwarāwun^u 1656.
- 'yih kēshāh aḍijē tay rath māz mē ōsum
 'tih zōlum, zālānan zangāra kōsum 1657.

- ‘mē kēh wōñ chum na Rāmanē nāwa-rostuy
‘dazan chum dīph nēb^arimē wāwa-rostuy 1658.
- ‘phuṭith phōnūs zi ṭhīkyā tsōg^u wāwas
‘karān ālūs^u pawan pēṭh Rāma-nāwas 1659.
- ‘na rūz^um tan ta man ta wāsanā wōñ
‘yih kēh sōruy tih kēh suy bāsanāwun^u 1660.
- ‘amis-nishē sōth-kālas yēm¹ na kēh wow^u
‘harud atsanay gōḍañ suy chuy diwan now^u 1661.
- ‘amis Rāma-tsandras path yēs galith pān
‘suh āsyā myōn¹-pōṭhin hāl-i-hairān 1662.
- ‘kariy sīwā bariy yus tas sēṭhāh lōl
‘ganz^ar bā ām¹ suh tāth¹ nāras-andar zōl^u 1663.
- ‘gathan nazdīkh yēs āsiy ba-darshēn
‘wuchan gulzār tas-nishē dūri rōzan 1664.
- ‘mē kor^unam tsas ta chēs bēkas gāmūs^u khār
‘ts^ah wantam wōñ chuh bartā Rāma-autār 1665.
- ‘sōkhas wōtith mōkhas böy¹nas namaskār
‘dōkhas-pēṭh wātanōv^unas cāra lācār 1666.
- ‘niyēm pānas-sūtin gēlēn yih badzāth
‘ahankāras khotum hīthāh logum gāth 1667.
- ‘tsolum trōvith bōh kot^u lāras zanāna
‘taway yuth^u rōsh tsōḍum pōn¹-pāna¹ 1668.
- tih būzith Rāma-juv yūs^u gav awāra
wanani log^u tas rēshis, ‘ath kyāh chuh cāra 1669.
- ‘yih yēts^h ōs^u Yīshōras bōzana na kēh ām
‘logus dar-māda nāhaka gōs badnām¹ 1670.
- dopus tām¹ rēsh¹, ‘ts^ah chukh autār pānay
‘karun^u ōsuy lukan-hond^u gav bahānay 1671.
- ‘satī Sītā chēh zanmas būm āmūs^u
‘Zanakh rāzas ti mētsē-tala ōs^u drāmūs^u 1672.

- ' sēṭhāh zōrī karan tsēy-kun gāṇḍith man
 ' wandan dēn-rāth tsēy zuv jān pādan 1673.
 ' tshuñ^hth trōvith tsē maṣh^hrōv^hth asūnz^a māy
 ' tih mā gānz^oruth wanas-manz kyāh chuh tas pāy 1674.
 ' ts^hh gāsh nagaras-andar wōñ gōsa gam trāv
 ' tayōrī kar jagākⁱ sāmāna sōmb^arāv 1675.
 ' tsē pata zōrī karith tot^u wūtanāwan
 ' madāray wāra wāra mananāwan 1676.
 ' wanas rātas dōhas tim tim bahānay
 ' yimas sūtin anan tot^u-tām bōh pānay ' 1677.

83. RĀMA PREPARES THE AŚVAMĒDHA SACRIFICE. HE SENDS ŚATRUGHNA TO SEEK SĪTĀ.

- yih shēchⁱ būzith pakan sōn rōph chakan drāy
 rēshīs rukhsath hyotukh Ojudyā-nagar tsāy 1678.
 kūr^okh shōdī munōdī drāyē bāzōrⁱ
 samith rēshⁱ āy yēgñēs-pēṭh tsōwāpūrⁱ 1679.
 kūr^okh jāyāh mukarar bīṭhⁱ brōhman
 karani lāgⁱ zaph Dayēs-sūty gōṇḍ^u timau man 1680.
 dapan, pūrⁱ-kinⁱ bōnā bīṭhⁱ sēd ta sannyās
 pachimⁱ-kinⁱ akh Wasishṭh mahā-ryosh^u ta biyē
 [Vyās 1681.
 dachinⁱ-kinⁱ byūṭh^u Agasty Nārad mōnīshōr
 wōtārⁱ-kinⁱ sārī samsārākⁱ rēshīshōr 1682.
 biyēn tarphan bihith ōsⁱ ātmajñōnī
 giyān bāwan ta hāwan pōrⁱzōnī 1683.
 samith āmātⁱ tapīshōr sēd ta biyē sād
 korukh āramb tulukh yēkh-bār yih samwād 1684.
 wanani lāgⁱ Rāma-tsandras-kun ba-yēkh-jā
 ' tsē-sūty az yēgñē-maṇḍalas shūbi Sītā 1685.
 ' satūc^o sōkhī chēh yiy, " triy sūty āsūñ^o
 " "sapani ashōmēd saphal biyē vyād kāsūñ^o " " 1686.

daram pôlun pozuy yāmath tih būzun
Shēturgun anani tas Sītāyē sūzun 1687.

hukum būzith gathith tot^u wôt^u lārān
ryoshwāh d̥yūṭhun prakath zan pāna Nārān 1688.

paran pēv tas rēshis kor^unas namaskār
'manākⁱ dōkh trōvⁱtav wuchⁱtav tasāndⁱ kār' 1689.

shēran sōpon^u ta wānⁱnas sōrⁱ kārān
'satī Sītāyē Rāma-autār chuh tshāran 1690.

'dayā kar wōth ts^h Sītā mananāwun
'ts^h yis sūtin ta tas-nish wātanāwun' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE
EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND
SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO
THE GODS, BUT IT IS LOCATED
AT SHĒNKARPÖR.

tih būzith gav suh ryosh^u tas karani zōrī
'gamuk^u chal mal ts^h chēkh nirmal kōmōrī 1692.

'patimⁱ gam gōsa tshun trōvith t^hkan nēr
'garas-kun pakh ts^h wōñ pananis sōras phēr' 1693.

satī Sītāyē būzith tāñ tshuṭ^un bākh
kañēn tāmⁱ-sandi wadana yuth^u sapānⁱ cākh 1694

dopun, 'kētha-pōṭhⁱ gatsha tath Ojudyāyē
"kaḍith tshuñ^umüts^u," dapan, "wuñ pāna āyē" 1695.

'lashēn-hünz^u rēh dilas chēm gōm bēdād
'pashēn chēs yüts^u hashēn kyāh bāwa rōdād 1696.

'amā kyāh kara, yih ryosh^u chum yistāda
'diyēm shāphāh gatsha mā khār zyāda' 1697.

tih wōbarōwun wanith tami tāñ tim drāy
Shētruḡnas sūty hēth Ojudyāyē-manz tsāy 1698.

jagas Wōlmīkh munīshōr wôt^u tshārān
tamis-pata āyē Sītā pāna lārān 1699.

- yiwan yēli dīṭh^a Sītā Rāma-tsandran
jagas-manz tsāyē man tas ōs^u harshēn 1700.
- paran pēyē Rāma-tsandras tsār^l wānin zār
prayēm bor^unas sēṭhā kor^unas namaskār 1701.
- ‘wanum kyāh chum hukum wuñ-kēn bōh āyēs
‘phūr^am pānas korum kyāh mājē zāyēs’ 1702
- dopus tām^l tōra, ‘kar nirmal panun^u pān
‘rēshēn-hūnz^a hāv driy sōr^uy tsaliy hān’ 1703.
- tiḥ būzith lūj^a wanani Nārāyēnas-kun
‘Niranzana kyāh mē-pēṭh bēdād yih sōpon^u 1704.
- ‘gayēs āwāra yūts^u Yīshōr prakath nēr
‘adari samsāra-nishē sapūñ^us sēṭhāh sēr 1705.
- ‘dazan chēs yūts^a razan kyāh pān khōrum
‘ts^ah dim sōkhī na-tay tan nāra zālum 1706.
- ‘chēsay nirmal mē yit^l drēshṭanth hāwum
‘yatiy āmūts^u bōh chēs tot^u wātanāwum’ 1707.
- sa Sītā yiy wanan wuṭh ōs^u phēshān
pashēn tim rēsh^l ta yāmath ōs^l dēshān 1708.
- tasond^u sath wākh Dayēn būz^u ōs^u r^ot^u sāth
judā sōpūñ^a tamīy vīzi pāna butarāth 1709.
- prakath gayē būm nishē Sītāyē āyēs
wonun tas, ‘cāra kēh na lōn^l-nyāyēs 1710.
- ‘sēṭhāh tsōluth saphar tay pān gōluth
‘satī rūz^ukh sōdarmuk^u wāda pōluth 1711.
- ‘ṭ^akan wōth khas ts^ah pēṭh yith wōñ vimānas
‘yītic^a lay trāv ts^ah pakḥ pananis makānas’ 1712.
- tiḥ būzith khūts^u prangas wūts^u būmi-manz-bāg
wasith gayē Rāma-tsandrun^u hēth dilas dāg 1713.
- samīth ākōsh^l wuchani āy dēv^l darshun
karani Sītāyē lūg^l tim pōshē-warshun 1714.

- tanay-pēṭha az-dōhas-tāñ tim Trēkāran
diwan wān¹ sani wōgani prath jāyē tshāran 1715.
- wasan Pātāl akh tshāran ba-ākāsh
trēyum^u samayēs wuchan prath jāyē prakāsh 1716.
- rēshis ada pryutsh^u timau, 'tsūj^u kami gāma
'harān osh^u yūts^u paran gayē "Rāma Rāma" 1717.
- dopukh tām¹, 'Dōri Shēnkar-pōri manz-bāg
'wasith gayē Rāma-tsandrun^u hēth dilas dāg 1718.
- 'kruhāh akh manza tot^u-tām az-Kurīgām
'wasith yēli gayē tēli bōzana mē tāt¹ ām 1719.
- 'wuchum tati dōrē-manz akh nāgarādāh
'hyotum Sītāyē-kun lāyun mē nādāh 1720.
- 'dopum, "mātā satī Sītā nēbar nēr
"chuh prāran Rāma-juv kor^uthas sēṭhāh tsēr" 1721.
- 'tih būzith nāgarādas wōth^u talōtum
'tyuthuy yuth^u shōra-sūty kōpyēy rum rum 1722.
- 'chēyēy yēth gath wuchun hāviy sa darshun
'pēwan yēli chuy zamīnas pōshē-warshun 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE ṚṢIS CONSOLE HIM.
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

- tih ḍīshith yūts^u sapon^u krūdī suh Shrī-Rām
khūñ^un mēts^u būm gōmūts^u ōs^u bōna trām 1724.
- wanani log^u, 'kyāh mē kor^u Sītāyē-pēth hāl
'harith rath yūts^u tsalith gayē zēr-i-Pātāl 1725.
- rēshyau yāñ ḍyūth^u ta kor^uhas dam dilāsa
badan nōw^uhas ta wol^uhas khāsa tāsa 1726.
- wanani lāg¹ tas, 'sēṭhāh kūr^uthan sa māra
'karēth shur¹lāza gari kūr^uthan awāra 1727.
- 'satī titsh^u aina-nirmal pān hāwān
'sapūñ^u shītal na pānas hān thāwān 1728.

- 'patav-lākan parāyēn tas tih būgun
 'gōḍaṇ yus āv zanmas Dāy¹ yih lyūkhun 1729.
- 'yētiy āmūts⁰ totuy gayē chuy-na kēh pāph
 'yēgaṇ samāph kar wōñ trāv santāph ' 1730.
- madāray wāra wāra mananōwukh
 giyānāk¹ shēbd wān¹ wān¹ bōzanōwukh 1731.
- suh Wōlmīkh ryosh^u giyān tas bōzanāwān
 patav samsār chuy bram bāzē hāwān 1732.
- timau yāmath yih won^uhas āv hōshēs
 karani log^u nālamāt¹ tath aḡna-jōshēs 1733.
- tshunin darwāza wāth¹ tām¹ prath khazānas
 garīban ta atitan ditin dānas 1734.
- rēshēn jōgēn dyutun sōn mōkta jōrī
 mangani ōhī logukh yūts⁰ karani zōrī 1735.
- suh phārēkh byūth^u ānin tim ziṭh¹ z^uh pharzand
 harani log^u osh^u karani log^u yiy timan sand 1736.
- 'lasiv tōh¹ wōñ mē chiwa zuwa-jāna-khōta tōth¹
 'hukumrōnī kariv Yindrāza-sānd¹ pōth¹ ' 1737.
- mōkaṭa gōnd^unakh kalas, 'gātsh¹nakh balāy dūr '
 Kushēs Kushēwath Lawas tām¹ dyutun Lōhūr 1738.
- karani lāg¹ pāth^ushōhī gōsa trōwukh
 garīban brōhmanan darmārth thōwukh 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO
 LEAVE THE EARTH. DEATH OF LAKṢMAṆA. RĀMA ASCENDS TO HEAVEN
 WITH BHARATA AND ŚATRUGHNA.

- wumar sapūñ⁰s barābar kāḍin kāh sās
 dapan, Yēm-rāza lōgith brōhmunāh ās 1740.
- wuchun yāmath wōthith gav pyōs pādan
 dopun tas-kun, 'tē kētha thūv⁰tham yih lādan 1741.
- 'prasan rūziv waniv kati chēwa basan-jāy
 'kunyuk^u mā chum hukum yi-na man khēyiv grāy ' 1742.

- dopus tām¹ mōktasar, 'az kar ts^h darbār
'wanay kēh kath ts^h wōñ sōpan khabardār' 1743.
- tiḥ yāñ būzun korun mūkūph hyon^u-dyun^u
ba-khalwath byūṭh^u suh tas-sūtin kunuy zon^u 1744.
- yih kēh wanihēs tiḥ tām¹ brōṭh pāna būzus
dopus, 'Brahmā-juwan tsēy-nish bōh sūzus 1745.
- 'dopum tām¹, "myāñi zēvi kār¹zēs namaskār
" "Niranzan pāna āmot^u chukh ts^h autār 1746.
- " "koruth sōruy dyututh sōn mōkta dānas
" "dayā kar wōñ ts^h khas pananis makānas 1747.
- " "na-tay chuy yūr¹ rōzun asē ma lad bōr^u
" "zayēs wōtith Dayēs-pēṭh kyāh karav zōr 1748.
- " "ṭhēnith mā gātshi yih sum-sōṭh^u chus bōh khōtsān
" "amā ās¹ kyāh karav, tiy chuy tsē rōtsān" " 1749.
- tiḥ būzith ārawal zan tas mōkhas gav
sapon^u bābari sōkhas wōtith dōkhas pēv 1750.
- Narāyēn pāna ōsith tas tiḥ gav krūṭh^u
wuchiv samsār sārēn¹ kyāh lagan myūṭh^u 1751.
- ba-hukm-a-Rām Lākh¹man ōs^u raṭith bar
tatiy āyāv tot^u Durwās mōnīshōr 1752.
- suh ryosh^u krūdī zi rūṭ^u-rost^u timan-nish tsāv
sōrith phuṭ^urun^u hukum Lākh¹man tatiy drāv 1753.
- tamiy hīta asār samsār hōwun
ba-Gangā-tīr gātshith tām¹ dēh trōwun 1754.
- tiḥ būzith Rāma-tsandras shūkh sōpon^u
hyotun mōkh tas sirī sās zan tāñ nōpun^u * 1755.
- shēmith sāric^u āsh trōvith kür^u tayōrī
mēth^ur bōy¹ ta wazīr bāndav sūty sawōrī 1756.
- korun rukhsath tamis naḡaras khabar gay
samith tim drāy trōv^ukh sāric^uy lay 1757.
- valith tani pōṭ¹ wast^ur Rāma-juv drāv
Bl^uruth Shētruḡn sūty hēth, wōñ ts^h kan thāv 1758.

* The metre available of this and the following verses is incorrect. Only one MS. is

- asan tim drāy, biyē sōriy gay shūkas
 khasani yēli log^u Rāma-juv Vishṇu-lūkas 1759.
- samith pata drāy tamis sōriy nagar-lūkh
 gayēy tās¹-sūty lōla trāvyōkh dōkh ta boḍ^u shūkh 1760.
- wanay kyāh shōr wōth^u sōris jahānas
 khasith gay Rāma-ṭandras-sūty vimānas 1761.

87. THE EPILOGUE.

- Dayēs-sūty kar ṭ^{ah} lay muh lūb yitīy trāv
 marun^u sūrēn¹ ta wuch rōzani kus āv 1762.
- sōyēṭsh phēriy wōnduk^u nēriy tamannā
 shēran gāṭsh Rāma-ṭandras lāg ṭ^{ah} Sītā 1763.
- ṭē yōdwal Lav ta Kush chiy thav tihūnz^o āsh
 gōras ada.bāv suh hāviy sūrē-prakāsh 1764.

(Metre, Accentual.)

- nāma lēkha shyāma-rūpa lōl ām cyōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1765.
- gāma gāma ṭhāran lūstim mē pād
 wati wati wān¹ diwan ditsāmay nād
 nān¹ gōm sir yāra cāra nō mē zōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1766.
- ok^u dōh ta akh dōy dōyim^u kas chēh jāy
 trēy trēgūñ^h triyē-hond^u kar ṭ^{ah} wōpāy
 ṭōram ṭōwāpōr^u ṭ^{ay} āsawōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1767.
- pōntsam pōnts prān myōn¹ prāran chiy
 Shiwa Shiwa shāyī shāyī ṭhāran chiy
 sath satam sōbāv cyōn^u chuṃ karma-lōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1768.
- kashṭ kās aṣṭamūrta kar mē rakhēpāl
 nawa dwār trōp^hrith dyāna dīph zāl
 navi kōna yod^u suh āsi prāni-khōta prōn^u
 biyē wōla sōn^u Rāma-ṭandarō 1769.

dah dishē manza dikpāla lāla lō
 dah akh yēkādashē Ludar wōlō
 bāh burja-manz-bāg bāg chāv myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1770.

trayōdashē sūrē rūpa apamān ma kar
 tsōdūsh^u zūni Sītāyē hān mō kar
 punim^u-hāndi Rāma-tsandra kāstam mē grōn^u
 biyē wōla sōn^u Rāma-tsandarō 1771.

thawayō bōh mōshka-sūty tan nōvith
 bāwayō sir sīna mutsarōvith
 rōvus bōh yūts^u kāl az bōzta myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1772.

rōw^umot^u yēli lob^u lūb-i-lubāb bāv
 'Rāma Rāma' trāv mō, wōndas kath ts^h thāv
 rāvi yēli hāvi kyāh hēyi mandachōn^u
 biyē wōla sōn^u Rāma-tsandarō 1773.

Dashērath tsand^ar chuy trōv¹zēn na zāth
 'Rāma Rāma' chuy wanan dōh ta rāth
 tim trēh bōy¹ dēshan chih cyōn¹ trē-gōn
 biyē wōla sōn^u Rāma-tsandarō 1774.

dyāna cyāni dēwatā chih zinda gāthhān
 rākhēs chih yit¹ ruma ruma marān
 rinda bōz kōna wōnda zinda karōn
 biyē wōla sōn^u Rāma-tsandarō 1775.

Kīkī kōkōm^u ōra-mōj^u chēyō
 yot^u yot^u gāthhakh tot^u bōh lārayō
 wanayō wōnda-vyād wāsanāyē shēmōn^u
 biyē wōla sōn^u Rāma-tsandarō 1776.

Dandakh-wana wana-manza tshāran chiy
 wōndaki bāga phōli yēmb^ar-zal ta hiy
 rōshē wōlā karayō pōshē-warshōn^u
 biyē wōla sōn^u Rāma-tsandarō 1777.

- pāma chēm diwan vēsa dāsa wōlō
 rāza-warna jōgi sannyāsō lō
 vēsa dāsa chēm karan pitarēñi-tōn^u
 biyē wōla sōn^u Rāma-tsandarō 1778.
- sūty sūty ās athawās yāñ naniy
 ādi anta wūsanū dās tāñ baniy
 kūph kāsī tas yus wuchiy rūph cyōn^u
 biyē wōla sōn^u Rāma-tsandarō 1779.
- athawās yod^u tsē wumri-waīsi gathiy
 Shūrpanakh shēch¹ hēth kaīsi nō gathiy
 tambalāvi shōr yuth^u khēyi kabīla-krōn^u
 biyē wōla sōn^u Rāma-tsandarō 1780,
- dōn-hond^u sang mana tsūri-pōth¹ karun^u
 mētra-shētra-bāv gathi dūruy karun^u
 shur¹-bāshē trāv wōñ khur¹ ta zāl ma wōn
 biyē wōla sōn^u Rāma-tsandarō 1781.
- shētra-rost^u shēhr chuy man panun^u
 sath sōkhī chuy Lākh¹man panun^u
 wōla wāl¹ tsali tsūri yuth^u na bōz myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1782.
- lachē-nāvi gacha-kuṭhi watharōwumay
 nawa-dwāra-soṣt^u shrūts^u gara thōwumay
 Hara mō wōñ dubāra dēh kar myōn^u
 biyē wōla sōn^u Rāma-tsandarō 1783.
- sōna rōpa sāvi sāñi mandōri bēh
 lūb^urāv ma na-ta gāñdi Lankāyē rēh
 tsēta gathi na zi lōkacyāra pōñ^u samōn^u
 biyē wōla sōn^u Rāma-tsandarō 1784.
- Halmata balavīra yūr¹ wōlō
 lōkacyāra bōz¹gāra hā dābalō
 lyukh^u hāv wāl¹ mō mē kar wōñ krōn^u
 biyē wōla sōn^u Rāma-tsandarō 1785.

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